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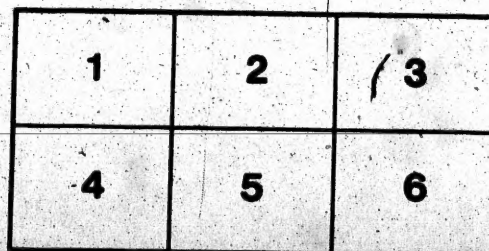
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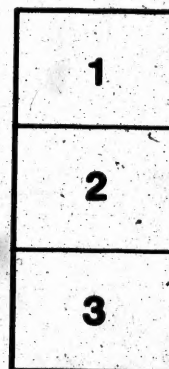
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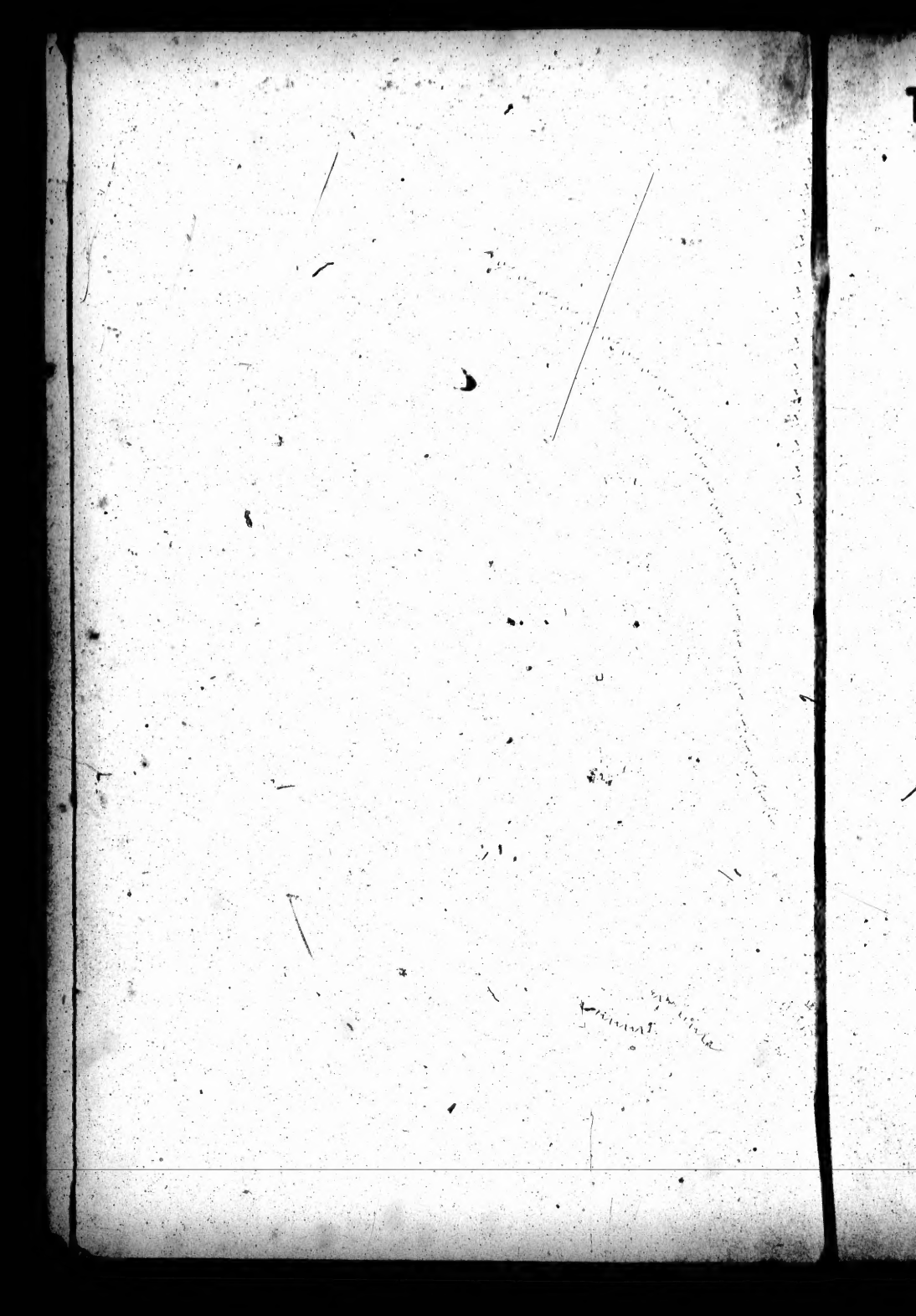
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THE RELIGIOUS EXPERIENCE

OF

NEIL CURRIE.

A NATIVE OF THE ISLAND OF ARRAN, SCOTLAND.

ALSO—HIS VIEWS OF

ALL DENOMINATIONS KNOWN TO HIM SINCE HE CAME TO CANADA.
WITH HIS VIEWS OF WHAT FAITH AND UNBELIEF ARE.
AND HOW CONVERTED AND UNCONVERTED MINISTERS MAY
BE KNOWN FROM WHAT THEY SAY. LIKEWISE, THE
MAIN STUMELING BLOCK, UPON WHICH NOMINAL
CHRISTIANS STUMBLE AND PERISH. HIS VIEWS
OF THE CAUSES AND EFFECTS OF THE ERUP-
TION IN THE CHURCH OF SCOTLAND.

BYTOWN:

PRINTED AT THE OTTAWA ADVOCATE OFFICE.

1846.

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PREFACE.

WHEN first I began to write, I had nothing in view but to please my own curiosity, to see how I could put my thoughts into words; and seeing that I succeeded better than I expected, although far short of what I wished, or of the real working of my mind. I had not the remotest idea that any one would ever see it. After my first writing these it was some time before I wrote any more. If I had written the workings of my mind once in every three months, it would swell to a large volume; but I have written only some of the particulars. The first thoughts that I had of printing it were, when I came to a dark-country where I thought I never would hear the Gospel preached in purity, that if I had a copy of it printed for each of my children, it might give them correct views of religion, and, in the hand of God, might be the means of making them look after the one thing needful, an interest in the Lord Jesus Christ, by entering in by the straight gate of conversion. But, when the eruption took place in the Church of Scotland, I thought of writing upon the same; and seeing that the greater number of Ministers denied, what I thought they solemnly avowed, in the day that they were married to the Church, as it is called in Scotland, Christ's Office of King, as in our Shorter Catechism. Having for some time thought how to begin it, but could not think upon any way that I could so short and plainly express my mind as the way in which I speak, as if I were talking to them. Then I thought that I would not care if the world knew my opinions of it, and how I came to these opinions. Then, I had another struggle, thinking it was but vain glory in me to shew to the world my thoughts of religion, and to write of religion, as it were, to the learned, yea, and to the godly too, and to the infidel and mocker, seeing that I had never seen any part of a man's life while he himself lived. Then I thought, was I going to depend my eternity upon what the Lord has done for me and in me! and ashamed to own Jesus and his injured cause. The assembled universe will see it one day, when what would be wrong could not be righted. Then it came into my mind, if you will give it to the public every eye will be watching for your failings. This objection of the wisdom of the old serpent was easily answered. If it were to put me to watch and pray more, and to cry for more grace to walk more humbly, I ought to have done it before this time, knowing the Apostle Paul often told how he was converted; and David called those that feared God and that he would declare to them what the Lord had done for his soul; and seeing what I had written before of the Ministers of Scotland and what happened when brought to the test agreed so well, I determined, if I could, to show to the public that I had something to say for Christ and his cause. Any one may

see that it is not from a large library that I gathered what I have written even of others.

The way that unconverted Ministers preach were the notions that I had of religion before the Lord visited my benighted soul with his enlightening grace, and having compared what they said with my former opinions and found it the same, the stumbling block of the people the same, and that faith and unbelief are what I found them in myself. And it may be seen that I was not prejudiced at any sort or denomination for I only hinted upon the religious faults of others or errors, and said most to the purest denomination in the world, as I thought, and mentioned its faults more than others; yet, I do not consider it pure, however pure its creed may be, any farther than it is ruled and administered by the godly, for I do not consider that learning makes it pure, and that may be seen in my impartiality. In that I differed from my supposed creed, for it was only a supposed one, for I never came into contact with it, and most likely I never would if I had not come to America, in that I concluded that man is a free agent, and that the fault is not in the will but in the understanding; yet, I am far from determining that it is so. Like the most of what I have said it is by the working of my own heart, for I never missed the will when the power was present. I had a great deal more to say of the will, and of its inflexible stubbornness to yield to scripture and reason; and in what I said, I am sure, that I differed not much from what that Divine Assembly said, in that question, What is effectual calling? I am well aware that the ungodly will hiss at what I have said. God is my witness, that I studied not to offend any, but, so far as I thought it truth, I spared none. I am aware that some of the Godly may be offended at some things which I have said; but I know that truth is on my side, therefore I fear not what men and devils say. I think that I have answered nearly all the objections that prejudice and malice could suggest against what I said. I have mentioned the names of some, but it was before I thought of giving it to the public; some of these have fallen asleep in Jesus, others of them may be alive yet for anything that I know. I hope that they will not be offended, I did not intend to harm them. Some may be offended at the expressions that I have used in calling the Established Church of Scotland an old Lion and them that adhere to her in the Colonies whelps. But I am sure that the Bible maketh use of such names in speaking of the enemies of God and his Church. I mentioned several things as errors, for want of a more answerable term to express them, which I think only indifferent things such as rebaptizing or immersion instead of sprinkling by the Baptists; in the Church of England this repetition in the morning service, and the saying of the Clerk a part of it; and in the Methodists, such as Love Feasts, going upon their knees to take the Sacrament, Class Meetings, and the singing hymns instead of psalms; for they may be saved with them, and I may be saved without them. But in points on which dependeth the salvation of the soul and the glory of God, I would not yield for any; for I would rather have peace with God and conscience than peace with men. If I have said

anything that is hurtful to the spiritual or temporal welfare of any denomination, let them or their emissaries come, and I shall confess it publicly. God willing they shall find me in the Township of Hull, Canada East, and my name is Neil Currie. For I do not pretend to know more than any other man, nor do I pretend that I have received more than is common to all that experience the power of Godliness. I deny that I have any knowledge of future events any farther than it may be expected that causes will produce effects according to Scripture. But if what I said will stand the test of scripture and reason and the experience of the Godly, as I am persuaded in the main, their labor is lost. And if by the press they will be pleased to speak, I consider what they may advance is not much at heart, therefore I would say to them as I heard a Godly Methodist Minister say to his hearers, "to break their lamps or else get oil into their vessels." By what I permitted, I consider if any will attempt to falsify what I have said through the press, that they are rather justifying it; and, although, I would not defend what I have said by answering it, my cause would be nothing injured. Like as death, when thinking upon it at a great distance, is not very alarming, but when it strikes the vital part it has another appearance, so was my first thinking to give my religious experience and views to the world. As I said before, when I began to pray about it, often I had much pleasure in doing so. On account of what I said before the Lord in secret, I expected His displeasure if I were to draw back, then, my unbelieving heart was ready to wish that I had never prayed about it, that I might drop it with good conscience, and that from a fear that it might not be for the glory of God, and how men might receive it; and, thus, my mind was much troubled, and I began to pray to God that if it would not be to his glory, that my mind would be eased of its burden; but the more I prayed the more burdened I became, so I concluded to give it to the public, at all events, if I could let God glorify himself, and let the public burn it if they wished: it is my business to do my duty and to obey his will. What I said to the Free Church of Scotland and to the Church in the Island of Arran, I now say to all Presbyterians and to all whom it may concern. One year I received a Baptist Magazine, the Editor to make it as useful as possible, proposed some questions to the public: the first, if I mistake not, was, What is the Gospel? the second, What was faith, and wherein the true faith differeth from the faith of the nominal Christian? And £1 5s. reward, in books, to the answers that were most agreeable to Scripture. To amuse myself I wrote upon faith, when I had finished I thought it might pass, I gave it to a certain minister to write it over again, so that it might stand being looked at. But when I received it, it was mixed up so much with his own stuff and he kept back so much of mine that I could not in justice call it mine, and, so, I did not send it. Therefore I intend to give this, God willing, to the public rough and round as it came from the hand of a rude Highlander, a native of the Island of Arran, Scotland.

I am ready to think that there is power in the Church, that I profess to be a member of, (although an unworthy one,) to call me

to account for my conduct, if they find that I have transgressed ; but I trust that they will not treat me with less humanity than was customary among the Romans.

"I am sought of them that asked not for me, I am found of them that sought me not."—Isaiah 65, 1.

"Come and hear all ye that fear God, I will declare to you what He has done for my soul."—Psalm 66, 16.

FROM infancy I was forward in childish play, and, likewise, in the wrong named harmless mirth of youth. I was naturally of a quick or hasty temper. But when I enjoyed the means that I expected most pleasure from, when it was over, second thoughts proved that I did not enjoy the pleasure that I expected, yet that was no bar against trying it again. I was taught to say the Lord's prayer and some other words, I do not know how young. As I left off praying at my parents' knees, it became a burden to me. As I was told that I was a sinner, I thought that something must be done in obedience to God, or rather to appease Him. I was taught to say the commandments before I could read; and I thought the fifth commandment was the hardest to keep. I told this to my father, which he often told me afterwards; and, indeed, my own conscience often tells me of it to this day. He took particular care to explain the eighth and ninth commandments to me. Although secret prayer became burdensome to me, I was not altogether neglectful of it; sometimes once or twice in a day, at other times, perhaps, not once in a week; but what was more strange, when I prayed I had floods of tears, but what caused them I know not: this, and going to church, was all the religion which I knew till I was twenty five years of age. But, when I was about fourteen, I was obliged to keep my bed for three or four days by reason of sickness. I thought that I was in the power of the great tyrant, the king of terrors. I was greatly afraid that I would not get to Heaven because of my vain life. I was trying to pray, and, likewise, promising to God, if he would spare my life, that I would reform and do better afterwards; but when I recovered I proved no better; if there was any change it was for the worse. But when I read the promises and vows in the Scriptures, it put me in mind of what I had promised; but so desperate was the enmity of my heart, that I would rather shun these places. I continued, all the time that that eminent servant of Jesus, Mr. Neil McBride, was our Minister, blind as the beetle, not in the least moved as to my own eternal concerns, although there was a general awakening among the hearers of all ages, and some younger than myself. But I looked upon them with a sharp eye, and was curious to know what they called conversion, which they spoke so much about. But seeing faults in the best, as I thought, and the falling off of many altogether, I thought that it was only a curious notion that they took, or else it was the work of the devil. This Minister died, and the one that came in his place was said by

those good people, as they were called, to be unconverted, and that he was not preaching the gospel—I thought him taking his text from the Bible, what else could he preach—those people separated themselves and met in another place to worship. I being willing to find fault with these people, thought, by what they professed, that they would not err in word or deed. But, I think in 1816, a dear companion of mine, named Alexander Cook, fell sick, and it proved that he had great concern for his soul, and his two sisters were among the good people that left the church. I was told that they were the means of his sickness by telling him of his ill-spent life, although, indeed, few were better than he as to outward conduct, yet I was afraid that they would put him in despair. Often it came into my mind to go and see him, and if any of his sisters would come in, to reason the matter with them, and if that would not do, I would put them out of the house by force. I often went to see him, but he continued very weak; but when he had recovered a little, he would tell me the need I had to reform my life. But as I thought that many were worse, although there were some better, I could not understand wherein I should reform, only that I was not regular in secret prayer. But he got so well, that he spake a little in their public and private meetings. I thought as he said the same there as he told me in secret, that there must be something real in religion, which I knew nothing of, or else he would not say what he did. But to come to the time that I intended, the year 1819, being the twenty-fifth year of my age. In August of this year, I had it continually in my mind that there was something real in religion more than the use of outward means that I would be better to know, but what that was was a secret to me. At this time likewise it much perplexed me, that those who appeared to be something at first, the most of them turned to their old ways again, yet some of them kept close to what they professed from the first; but to pass judgment upon the matter, I could not. In Sept., it was continually in my mind, that a change was necessary, at least, an outward change, then, I commenced to pray regularly every morning and evening; and that question in our Catechism, “What doth every Sin deserve?” run constantly in my mind. If every Sin deserves God’s wrath and curse, both in this life and that which is to come, I thought that I must suffer for my sins, or repent. Those thoughts run continually in my mind, day and night, even when asleep my dreams were about these things. In October, I tried to pray continually, and as my work the hours would fall to the ground in abundance, then, I thought, if I were to continue so that it would be better with me before long. In the beginning of winter I read the Bible, and

other books as much as possible, and for the most part gave up my old ways and companions; but finding that the people of God had the most trouble from within, I began to look what was going on in the dark within, and could find nothing there but a few vain thoughts in secret prayer and upon the Sabbath; and I thought that no one was free from these, yet I tried to banish them; but the more I looked the more I found, and the more resisted, the stronger they got, till, at last, I thought that it was in vain to try to get rid of them. I attended the Church regularly, but not a word of what was troubling my mind was mentioned from Sabbath to Sabbath by the Minister; then, I ceased going to hear him, and went to hear the people that met in other places where I heard the whole working of my mind better worded than I could want it myself. The summer before I was ready to argue or even fight with any one that he was preaching the gospel, but now I thought what they said was true as he knew nothing of what I experienced, or, at least, he did not speak of it. During this winter, secret prayer and the use of means would ease my troubled soul somewhat, but there was something within which refused to be comforted. In the beginning of spring I began to plough, which work I liked well because I would be alone for I had no delight in company. One day as I was thinking of my awful state, I began to think what faith was, and after a long meditation I could not come to any conclusion what it was; but I made this of it, that I could not say whether Christ was my Saviour or not, but it was a sure thing that He was the Saviour of the elect; but whether I was elected or not was a secret; if not, it was in vain for me to look for Heaven. The anxiety of my heart now began to shew itself in a way that I never knew before in finding fault with God for electing some and leaving others. My conscience accused me for finding fault with God. I thought that I could buy ease to my troubled mind at any terms, but I was altogether in the dark how to come at it. I often heard where we met to worship of conversion, and that that was the time when peace was to be had. I was sure that I had no act nor part in that, and, therefore, being outside of the city of refuge, I was liable to be cut down by the avenging sword of Divine Justice as fuel for the fire. But, as I was told the way by which others were brought to Christ and what I experienced was for the most part the same, I thought that I might come at it some time, but I did not know how or when, and I doubted if ever, but I hoped that I would, and that kept me from leaving off the use of all means of grace, and, likewise, kept me from utter despair under my load of sorrow. During this summer I attended all the means of grace that I could, but the election troubled

my mind much in this way, if I was not elected, it were as well for me to take all the pleasure in the things of this world that I could, if I was not elected, all would be lost at last; but at other times I would have some hopes of getting the better of my smart. Some time before the Sacrament, I was thinking much of that soul refreshing ordinance which Christ left with his people in remembrance of his dying love; yet, my wicked heart in spite of scripture and reason, would make nothing of it but the purest craft or childish toy, or even childishness in Him who appointed such weak things, which sheweth plainly that the things of God are foolishness to the natural man, because they are spiritually discerned. Harvest came, and to all appearances, I was as near my desired end as I was that time last year, when I first began to think what way I was going and that the sure end would be destruction. But, now, to all appearances, I was getting worse; at first I prayed with much affection and confessed my sins with some hopes of forgiveness, but now I was so hard that I had scarcely a tear to shed at any time. At first my heart was not so full of vain thoughts, or, as my heart often called them, hellish vermin. But my trouble was above tears, I did not like that any should know the state of my mind; I was afraid that I would be made a public spectacle of Divine Justice even in this world, and, what was worse, in the world to come. During this time I told nothing to any person of the working of my mind. But in the beginning of winter I thought it would ease me, if I were to tell it to Alexander Cook; but, after going to him, I could tell nothing, only I hinted upon election, that if one was not elected it was in vain to use means; but he said he believed that if any one were to do what he could that God would do for him what he could not, and he told me many other things which encouraged me a little. My views of things, that is my experience, were not the same at all times. When in trouble with the view of the Divine Wrath that I deserved for my sins, I had great desire for ease, and, at the same time, I was afraid of false peace, hearing from Sabbath to Sabbath that many rest short of sound conversion. Oh, how are they to be pitied who are under such horror of mind and hear nothing to encourage them! But nothing belonged to me at this time but the curse of the broken law: the promises belonged to those who were enabled by grace to fly to the city of refuge: and I could scarcely hear enough of the curse, especially when I had any ease from my trouble.

In the beginning of winter, I got the loan of a book called "Sheppard's Sound Believer"; I understood it from experience as far as I went, that is, he stated plainly the workings of my mind until he spoke of humility, it was a thing that I could not

find in myself in the smallest degree. My heart would not allow God what I would the Potter, to make of the same lump one vessel for honor and another for dishonor, or, in other words, as the whole of the human race is corrupt, to choose one and leave another as he pleases. I thought it would be well with me, if I could get my heart to speak the language of scripture on this point; then, I began to pray that the Lord would humble me in this thing; but, instead of the humility that I wished for, the perpetual stirring of corruption was gaining more strength to all appearances every day. On account of this I thought it was in vain for me to strive against my wicked heart any longer, to pray any more was vain, for my prayers were an abomination to the Lord; then, I concluded to pray no more, and to take all the pleasure that I could in the things of this world, yet, there was something within me that was against this, notwithstanding this, I left off praying for two days; but if I was troubled before, I was more so during those two days. Although I wished to throw all trouble out of my mind, I could not. I often wished that I had not commenced, for I was sure of hell if I stopped now, and if I were to continue I could fare no worse, and, perhaps, I would get to Christ some time. It was strongly forced upon my mind to put an end to my miserable life, for to live longer was only aggravating my guilt, and that there was a knife in my pocket that would do the deed. Then the hopeless state of a suicide came into my mind. I was ashamed to begin to pray again as it was only mocking the God of glory. Here I was like a wild bull in a net at every turn entangling myself the firmer in it. But I went to the barn, I uttered but few words but waited there a short time, and coming out at the barn door this scripture came into my mind, The Lord has chastened me sore, but did not give me over to death: then, I thought that it was possible that my chastisement was not unto death; therefore I hoped to get the better of my smart.

By hearing and reading I had attained, by this time, to a considerable amount of historical or head knowledge, upon rational grounds, of the gospel, or of the way of salvation through a mediator, probably as far as the wise and prudent can go, or Masters or professors can teach, but it neither eased my mind nor purified my heart. But as I heard from Sabbath to Sabbath something of the working of mind from those godly people, repeated as the ordinary way in which sinners are led to Christ, it gave me some new hope, although very faint at times. If I had as much knowledge of the gospel two years ago, perhaps I would not have thought myself any of the weakest of believers, although I had no experimental knowledge of it. I had some experimen-

tal knowledge of the law and of its spirituality and sanction, and that it was impossible for God to forgive sin in mere mercy, that is, without satisfaction from the offender or from one in his room, and that arising from the purity of the Law Giver. Likewise I was, as far as reason could lead me, well versed in the way that sinners, in the day of God's power, act as to the form of saving faith; but the secret is out of the reach of the wise and prudent. By this time I was using all means of grace, hoping that they might be the instruments by which God would be pleased to reveal Christ to my soul in His glory and love. As I heard it from those golly people something within would say, this may be the means, then, it would come into my mind, why not now? why not this very moment? but something within me objected to just now.

Although it was the most rational thing in the world to accept of Christ freely offered in the gospel, yet, this not now, or putting off, from the present moment to the next, stood like an impregnable wall against my acting freely as my best judgment, scripture, and reason would lead me. The best comparison that I can give of the state of my mind is, that I was as one standing at the foot of a perpendicular rock that I know, and when it is high water the sea washes to the rock; here I stood at the foot of the precipice, the sea roaring behind me, before Christ and the merits of his blood, or the wrath of an incensed God. To remove this not now was as easy as to remove the perpendicular rock, which is, perhaps, a hundred feet high, and make it a plain before me, that I might escape the raging of the sea.

By this time I was tired of my burden and even of my life, and I fell into a kind of a deadly frame of mind, I do not know what to call it, if not melancholy. But my mind was not fixed upon anything but turned from one thing to another in a deadly heavy frame. The enemy of my soul took the advantage of the frame of my mind, to suggest to me to put an end to my miserable life.

One day as I was shaving myself and had the razor upon my chin, it was so strongly suggested to me to cut my throat, that I thought I did it, although I did not. This continued with me so closely that I was afraid to shave lest it would be my sad trap. Sometimes I tried to pray to the Lord that he would keep me from being my own murderer, although I did not deserve it at His hand. My lusts began to appear more than ever, all manner of concupiscence began to shew itself. I attempted to pray against this awful depravity of heart, and resolved to fight to the last; yet, I would not trust myself but that I would commit any crime to the destruction of my soul and the reproach of religion,

at least I thought so. Oh! how vehemently I desired to be cleansed by the blood of Christ, or even to get ease in any way. I being too much for ease, my mind was not much troubled on account of the risings of corruption, although my lusts and the stirring of corruption abated not in the least, and the worst of thoughts and blasphemies did not move me much; this made me fear that I had grieved away the Holy Spirit forever. I often prayed to the Lord and confessed that I had grieved His Spirit, and entreated Him to give me another trial of it, although I did not deserve it. I continued for some time in this dead frame of mind, often complaining of myself for the unlawful desire that I had for ease, when it was not meet for me; yet, I was persuaded if the Spirit of the Lord did not return I must stop here and perish. Then for what I said on leaving our minister and going to hear others, every one would be looking upon me as a turn coat, then my heart shewed some of its deceitfulness. I thought if I kept good company others would not know that I was but a hypocrite. My heart often wished that I had never professed anything, although I said little or nothing to any one, only that I had been seen going to their meetings. But some would say to me that a change has taken place in you, but this grieved me much, that others should think me something when I was nothing. Often I said to myself, if they knew what I know, they would think otherwise of me by this time. I became greatly alarmed for grieving the Spirit of the Lord away, so that I was afraid my mind would not be able to bear up under the awful sense that I had of the burning wrath of the Holy God due to me for my sins, but especially for my enmity of heart against Him. At other times, I thought that I was growing stupid and senseless in my heart, often wishing that I had not been born, or that I had been anything but what I was, and called myself a fool that I did not look after the salvation of my soul when my heart was not so hard, for it was next to impossible to soften it now.

One night as I was sitting down to supper, I had such an awful sense of the Divine wrath, that my eyes stood open in my head and my body motionless, I thought that I was distracted; when I recovered a little, I began to pray.

One sabbath in the beginning of March I went as usual to the place of worship, but with a sorrowful heart and a troubled state of mind, I sat down with heavy sighs and groans, the promises pierced me sorer than the curse, for I had no right to such a full inheritance. I sat there until the Rev. William McKinnon was about the middle of his discourse, then I arose and went home, thinking never to return, that it past all hope with me, that it was

in vain to look any more for mercy. On my way home I thought if had not read so much I would have come easier at conversion, for my head knowledge put me wrong. Satan did not miss this opportunity of suggesting to me to put an end to my miserable life. It was an invisible hand that kept me from being my own destroyer, and not any hope that I had of ever obtaining mercy, for now it was past hope with me. When I was passing the barn door, my usual place for prayer, oh, how it pierced me to the heart to think that I could come there no more to pray, this made me stand astonished, never to have anything more to do with Christ or mercy which kept me out of hell in the midst of all my provocations to the contrary I in I went, and bending my knees with shame and self-abasement before the Lord for my conduct; my mind being enlightened to see the perfect purity of God in some measure, I thought that I had some love to his perfect purity, or that his perfections were desirable, but wondered that he did not throw me into hell before this time for my enmity and blasphemy against Him. I meditated for some time upon my doleful condition often calling Christ and His dying love to remembrance, here I got the better of a long quarrel that I had with myself, in not allowing God the privilege of the potter, I found my heart to justify God in electing any one or every one and to leave me to perish for the enmity of my heart against His perfect purity. Here I thought that I loved or saw the love of Christ in coming into the world to save sinners, although not me. Here I was offering myself to God through the merits of His sufferings, but, yet, my not now was present, I could not say Abba, Father with freedom, the glorious excellency of the Lord Jesus as God, Man, and Mediator, being hid from my eyes. I had an abundance of tears, and observed that tears were rather ease than sorrow to a troubled soul. Here a new thing appeared to me, that I cannot find words to express to my satisfaction, yet I thought it would not be right to omit it, it is impossible for any to understand it, even the godly, unless they have experienced it themselves, arising from the view that I had of the goodness and long suffering of God in sparing such a sink of iniquity, of all enmity, and blasphemies out of hell, such self abhorrence or self loathing and even revenge, that I could almost wish myself to be damned to be revenged upon myself, and, yet, at the same time vehemently desired mercy. Here are two opposite principles almost equally strong, self abhorrence and crying for mercy. I thought that the stirring of corruption in my heart had hid its head a little, yet it was not long till it appeared more violent than ever, in enmity

against God and blasphemous thoughts, from the highest degree possible to the lowest and meanest imaginable. I would mention more but I found in my heart what would make God miserable, if it could. I have never read or heard of but very few of these blasphemous thoughts against Father, Son, Holy Spirit, sometimes against one person of the Holy Trinity, and another time against all at once, this put me almost in despair of ever getting the better of my smart. Oh, how gracious is the Lord that He has not taken His net off me, and let me go on in the ways of my own heart.

Ten years ago when I heard or saw any greatly concerned for their souls, I thought that they had committed some great sin, such as murder, perjury, or whoredom, &c., &c., and that was the cause of their disturbed mind. But here, if I know myself, if I were able to count the sins of Nero or Manasseh, or of both, that these would not be the most that would trouble me, for all their outrageous acts of murder, idolatry, and witchcraft were only small streams which run from the fountain of human nature with which I was struggling alone, for anything that I could see. I allow that the commission of sin or the omission of duty may start sinners at first. But here I stood at this critical period, my former conduct in leaving off duty and beginning again, kept me from leaving off all means of grace which I was often tempted to do, and likewise from putting an end to my miserable life, often calling myself most miserable, a terror to myself, and terror on every side. Although I attained to the degree of humility that I had long wished for, and as I thought, all that was necessary, yet I was in the dark how to come at Christ, any farther than by hearing or head knowledge upon rational grounds, my prayers were an abomination to the Lord, the working of corruption in my heart gaining strength every day. I often and as earnestly as I could prayed to the Lord to take away my not now, as I term it, and shew me the way of salvation by power, as I often read and heard of a day of power before any were willing, yet I could not see how He was willing to save me in particular.

I often coveted in my mind the state of those who were passed by, whistling and singing, they had some pleasure in this world, although I was well aware what would befall them in the next, but I had a hell in my own soul, and was almost sure of a worse hereafter. I thought that my bodily strength was giving way under the pressure of my mind, and was afraid of the consequence, if I had Christ I would not care, but to be Christless and sickly too I dreaded; for I knew that some of the family thought I was in despair. Although working

every day, I attempted to pray to the Lord to keep me from being a burden to them. Those blasphemous thoughts followed me so closely, that I was afraid they would come to words with me. The twentieth verse of the sixty-ninth Psalm, as it is in our Gaelic version, was continually running in my mind, 'with blasphemy my heart is broken, I looked for one to pity, but found none.' I continued using all the means of grace possible, but with little or no hope, at least at times, of getting the better of my smart; at other times I was determined to die crying for mercy, and at other times I thought otherwise.

On the Lord's day, 6th May, 1846, I arose early in the morning, but when it was time to go to meeting I was so troubled in my mind that I thought of not going at all, however I went, but he who could heal my pain, was, to all appearance, farther and farther from me. The arrows of the Lord drank up my spirit; the enemies of my soul were so lively, that I thought I was enough to keep the Spirit of God out of the whole meeting during the time of worship: I was grunting and sighing impatiently to get away; my mind could not fix itself upon anything that was said, but in a stupid way, although something was spoken of the workings of my mind, as of the weary and heavy laden, but no relief for me. The all sufficiency of Christ was spoken of, but I thought that all was lost to me forever: on my way home I was no better, passing the barn I went in, and waited a short time thinking upon my ruinous state; but how it came into my mind about Christ and His satisfying Divine Justice, I cannot tell, but I found that Divine Justice had been fully satisfied in the sufferings of Christ for the sins of the elect. I saw that God would be just in leaving me to perish for such a hell of enmity against His infinite perfections; then, came to my mind that scripture, 'Son be of good cheer, thy sins are forgiven thee,' this was so strange to me, that it aroused my attention to it. My mind being lead to Christ I thought it might be so, as he came to seek and to save that which was lost: my mind quailed, and all my thoughts were centred upon the Lord Jesus, and the way of salvation through his sufferings. My not now disappeared before the glorious excellency of the King of Zion, so that my heart said before my lips, my Lord and my God, (such thoughts passed through my mind sooner than they can be spoken.) Such love to God was shed abroad in my soul, that I never felt anything before even approaching to it, so that I thought that I loved him with all my heart; I had no doubt, but that Christ had satisfied Divine Justice for me, as if there was no other upon earth. The peace of mind that I had

may be felt but it cannot be expressed; I had floods of tears. But they were tears of love, the lowliness of mind; how glad I would be to sit at the feet of Jesus forever, the suitableness that I saw in him as a Prophet, Priest, and King, and that contained all that I stood in need of, and I had need of him in all his offices. Oh, what a complete Saviour I found in him. But my pleasant view began to abate on the 6th May, 1821. But for three days I enjoyed a solemn quietness of mind, during this time I had many a pleasant view of the beauty of holy things, and of the holy and just law of God reaching to the thoughts and imaginations of the heart, and all pointing to Jesus. But I began to fear that I had but a delusion, for the hypocrite comes a great way as to experience in religion. This put me into trouble again. But I found something within me that would not allow that this was a delusion; the nearest that I can put it in words, is as if my conscience was not accusing me for being Christless, although it accused me for not treating him better when I had him, this last mentioned took it. Beginning at my last sweet views of the Lord Jesus and of God in Him, for such a thing was never found within me before, but quite the contrary, I prayed to the Lord that he would not suffer me to be deceived in such a matter as the salvation of my soul: sometimes I had some freedom in doing so, although I had not the light of mind that I wished for. I longed for the return of the Sabbath, hoping to have another view of the same kind. The Sabbath came, but I was disappointed, but the Rev. William McKinnon spoke of my former experience, as the experience of a soul in communion with Christ; as if he had enjoyed the same before he came there. I had some pleasure in hearing him although I had not the frame of mind that I wished for. But before this week was over, I had another visit of the same kind as I enjoyed before. As I was thinking upon my former experience and the darkness that covered my mind, now that scripture came to my mind 'I have made an everlasting covenant with thee never to be forgotten,' all things to the contrary fled, I was wholly delighted with the plan of salvation and of my particular covenant with God through the Lord Jesus my Saviour, my mind being so enlightened to see the beauty of spiritual things, that I thought I loved the Lord with all my heart, without any known guile, His yoke was easy and His burden light: this visit was not so long, but I enjoyed a solemn quietness of mind for some time after it. If I may be allowed to compare the two last visits that I have mentioned with what I made formerly in giving myself to God through Christ and taking Him to be my God in a merely rational way by historical or head knowledge, the one freely moving, like the chariot of Amin-

as a dead man, by love; the other like Pharaoh's chariot entering the red sea; the one, running freely as water runneth downward, moved by love, the other, by rational argument, moved by mere necessity; or, like a dead and living man, the dead man, although he has all the members of the living man, to move must be dragged along, but the living can move freely because he lives and has health and strength. Again, I became afraid of false experience, that it was better to take care. The workings of my corrupt nature appeared again. Lord, Thou didst hide thy face and I was troubled. Psalm 30, 6, 7.

In my prosperity I said
that nothing shall me move.
O Lord thou hast my mountain made
to stand strong by thy love;
But when that thou, O gracious God,
didst hide thy face from me,
Then quickly was my prosperous state
turned into misery.

But it was not long till I enjoyed another visit the same as before, but not just so bright; but these precious moments became less frequent and less bright, or my mind was not enlightened to the same degree. Now, I cannot give an account of the workings of my mind when I had these views, but I enjoyed them in the fields and in the public worship of God, but oftener alone in secret prayer. But I observed that I had them often before darkness and trouble, or that darkness and confusion followed them hard. When under this darkness and desertion I would be afraid that I had grieved away the Spirit of the Lord, and at other times that I was but a hypocrite. Earnestly wishing for another visit of his love, thinking if I had it that I would not let it slip as before; but time after time it slipped from my mind as before in spite of all my resolves.

About this time the Minister was drowned, and, after some time another came, named Angus McMillan; he being a godly man all the people gathered to one place of worship; he was a man of deep experience in the depravity of human nature, and of the sufficiency of Christ and His dying love, and of the way that sinners are brought from darkness to light, and the stumbling blocks and false refuges that sinners, when awakened, are ready to rest upon short of Christ. The character of all converted and unconverted persons was what he for the most part preached, and if he preached a general sermon, he was sure to give every one his own share before he concluded, as a good steward dividing the word of God; he had a deep experience of the sanction and spirituality of the law of God. I could scarcely

near enough to him. I longed for the return of the Sabbath, and called the Sabbath night, holy of the Lord and honourable. I thought, that it was but a silly thing in me to doubt of my interest in the Beloved Lamb of God, according to the pleasing and flowing of my affections, and, thus, I went upon my way rejoicing.

In 1824 I had a pleasant view of my interest in Christ, and all things to the contrary fled, my mind being so enlightened to view spiritual things that I enjoyed heaven upon earth. As I was praying in the barn in this frame of mind, it came into my mind that this would be for many days; I did not take much notice of it at the time, but next day I was afraid of the consequence which proved, to my sad experience, that for one month I had to labor in the dark till I was almost weary of my life. The stirring of the corruption of my heart gaining strength, and He that would subdue it was keeping at a distance. What I said took its rise on the sixth of May, but disappeared at times in the smoke of corruption, darkness, confusion and ignorance; at other times I would have some hopes of the return of my Saviour and that I would enjoy the smiles of His reconciled countenance, that he would come and not tarry, to wait for Him; yet, I doubted of His ever returning.

The winter of 1825 was a dark winter to me, in the night wishing for morning, and in the morning wishing for night. The stirring of the pollution of my heart gaining strength, enmity, atheism and blasphemous thoughts, doubting the reality of religion and the existence of a God, thinking that all my experience of religion was but a delusion, but the thoughts that there is no God did not continue long with me. In March our Minister was preaching every third Sabbath at Siaken, a place six miles from the parish church; he spoke much of my troubled state of mind as the trials with which the people of God are exercised, but I compared myself to one thrown down into a narrow passage where the multitude had to pass, and every one stepping upon me as they passed, and that I could neither fight nor fly, that I was so under the enemies of my soul that I could not pray against them as I wished, nor flee from them, and very loath to consent with them. As I was coming through the moor home, I thought that it would give some ease to my distressed soul, if I were in some place on the other side of the mountain and there to cry out as loud as I could to God for mercy. I thought that it was in vain for me to look for mercy, that I had grieved the Spirit of God away to return no more, because I did not work with Him as I ought when I had Him; I confessed so before the Lord, and, likewise found in my heart to justify Him in giv-

ing me up to the lusts of my own heart, and, although he would never return that He would be just. But the temptation of leaving off the use of means continued so closely with me that I went out one morning with the horses to plough without bending my knees before the Lord in secret. But if I was troubled before in the use of means I was more so that forenoon: words cannot express the horror of mind that I had, especially to those who have never felt it themselves; thinking that I had left off, I was sorry for what I had done, and ashamed before the Lord; the desire of my heart was towards him in groans that could not be uttered. When I came home at noon, I went to the barn to pray, my heart justified the Lord although He would give me up to a judicial hardness of heart; I had floods of tears but only an angry God to do with to all appearances, but I had some ease in the afternoon to what I had in the forenoon. In the public means and in private I was much tossed; and was afraid of the return of the Sabbath, seeing how it was profaned by my wicked heart.

In the beginning of April one afternoon as I was ploughing and bemoaning my doleful state, and thinking of the happy state of those that God was their God, yea the happy days that I enjoyed myself, I had some hopes of His return, although my heart could not say freely Abba, Father, this scripture came to my mind with such wonderful power and light, that it, as it were, cleared its way through all to my very heart, 'My covenant I will not break with him, nor the word that proceeded out of my mouth I will not change.' but my unbelieving heart thought it was said of Christ, yet, it quieted my mind and enlightened it in the plan of salvation, seeing I was Christ's by covenant. Oh, how ashamed of my unthankful heart and unbecoming conduct towards Him who is altogether lovely, and worketh all things for my good. What a pleasant view I had of the horses before me; how easy they would throw off all labor if He would only say the word! but in His goodness he commands them to yield their strength for the good of unthankful man!

I had for some time, now and again, some enlightenment of mind to view spiritual things, although not the degree of light that I wished for, at all times. I had two particular views of Divine things this year, as our Minister was preaching of the sufferings and love of Christ, I was so enlightened and affected that I was melted to a flood of tears while looking at Him and how my sins pierced Him, but, yet, they were tears of love to my blessed Saviour who suffered such excruciating torture from the hand of Divine Justice for my sins, and that all His sufferings from men were only as a drop out of the cup. When the service was over how gladly would I have turned in again and remained I did not

care how long. The other was as I was exercised with the depravity of my nature upon the Sabbath, when our Minister was pressing sinners to come to Christ the city of refuge from the avenger of blood, and I thought that I was willing but I could not see any beauty or comeliness that He should be desired, and it was impossible for me to remove my darkness and ignorance. I could not find that I had any love at all to Him who was altogether lovely. When I came home I went to the barn, as usual, before I would go into the house; I confessed that I was a polluted sinner. And as He was willing to save sinners to the uttermost that I was willing to be His upon His own terms, without any known guile; if there was any that I might know it. I confessed in plain words that I was in the dark, not having the light that I wished for, and prayed to Him to cause the light of His countenance to shine into my benighted soul, that I longed for it. When I came into the house I sat upon a chair at the fire, resting against the back and thinking of what I had heard; my mind being enlightened to view the glory and love of Christ that I could say of my own experience, that He was altogether lovely, that my Beloved was mine and I was His.

During the year 1828 I had many little visits of my Beloved's love, and solemn composure of Spirit in thinking upon His word. But I had two particular visits in the summer. I enjoyed so much of the love of God and of my interest in Him, that I was ashamed of myself and my ignorance of His love, and wished that all the world would come to Him, and that they would get all the desires of their souls satisfied in Him, for one view of Him would draw a dark veil over all created glory. The second was in harvest; as I was musing upon the depravity of my nature it came into my mind that I had a High Priest in heaven with God, who was making intercession for His people. Oh, how I wished to be with Him where sin is no more felt, but perfect holiness reigns forever.

Feb'y. 4, I attended a prayer meeting, I continued there for a short time fearfully tossed in my mind, till they began to sing a part of the eighty-ninth Psalm, from the 19th verse. I was much delighted with the covenant of grace, and the mighty One upon whom God had laid the help of His people. Rev. William McKinnon spoke a little of the meaning of the Psalm, I almost cried out, that it was so in my own experience. I had some kind of an outward motion of body, but when I observed it, it left me; yet, I was scarcely outside of the door when my heart upbraided me with hypocrisy, that others saw that I had some kind of an outward motion when I had not. I should not limit the Holy One of Israel. Yet those enjoyments. When alone

I enjoy the most solemn quiet after them; then, I take the kingdom of heaven as a little child in simplicity and holy awe, arising from the glory and love of God.

March 30 being the Lord's day, I arose when it was light. Having grieved away the Spirit by not working with Him when I had Him, I almost despaired of ever seeing Him more in the land of the living, yet, I had not much doubt of my interest in Christ at this time; although I was so much troubled. This is a mystery that I do not fully understand, why I should not go on my way rejoicing. It appears to me that it was a mystery to the sweet Psalmist of Israel, when he penned the forty-second Psalm.

O why art thou cast down, my soul?
why in me so dismay'd?

Trust God, for I shall praise him yet,
his count'nance is mine aid.

My God, my soul's cast down in me;
thee therefore mind I will
From Jordan's land, the Hermonites,
and ev'n from Mizar hill.

At the noise of thy water-spouts
deep unto deep doth call;
Thy breaking waves pass over me,
yea, and thy billows all.

His loving-kindness yet the Lord
command will in the day,
His songs with me by night; to God,
by whom I live, I'll pray:
And I will say to God my rock,
why me forget'st thou so?
Why, for my foes' oppression,
thus mourning do I go?

It is a sword within my bones,
when my foes me upbraid;
Even when by them, Where is my God
'tis daily to me said.

O why art thou cast down, my soul?
why, thus with grief oppress,
Art thou disquieted in me?
in God still hope and rest:

For yet I know I shall him praise,
who graciously to me
The health is of my countenance,
yea, mine own God is he.

Why would I not go on my way rejoicing, knowing assuredly that
He is my God and I will praise Him yet? Thus, I hope I learn

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the continued need that I have of the merits of Christ's blood, that what I received from Him yesterday will not satisfy my longing soul to-day, and that I cannot walk a foot but as He leadeth me in love. I went to Church and came home in the same frame of mind. I could remove mountains as soon as I could remove the darkness of my mind. I read the fourteenth chapter of John's Gospel, but could see nothing any farther than a sound history; but in the first two verses I saw that Christ had no delight in the bramble of His children. Lord, thou hidest thy face and I am troubled. I continued in this darkness, ignorance, and trouble all that week, the first Sunday, and the week following till Saturday, 12th April.

As I thrashing with my brother and talking to him about religion, it came into my mind that I was standing upon or very near the place where the Lord Jesus was first revealed to my soul in his glory and love. I told my brother so, and that moment the love of God was shed abroad in my soul. I repeated the same words over to my brother again, we both melted into a flood of tears, but mine were tears of love and joy. He was about 14 years of age. He could not refrain from tears for a long time, and when we came to dinner the tears were still flowing from his cheeks in floods so that the family observed it. Oh, how my very soul yearned over the poor creature. I went to pray, as usual, after dinner, for it was my customary way when I had an opportunity, my mind being enlightened I had a refreshing time of it, being much humbled and single minded. The state of my brother was much upon my mind. I was in this solemn frame of mind all the afternoon. My mind was wonderfully enlightened to understand spiritual things in secret prayer in the evening. The glory of the Lamb of God passed before me in an unspeakable manner. The state of my brother was near my heart. I thought that I was in right earnest for his conversion, that the glory of the Lamb of God might be revealed to him so as to pardon his sins, and to kill his love to vanity. Next morning when I awoke the Lord in His love was with me. The loving views that I had of Him in His infinite holiness, justice, and truth, all centring in Christ. I was enabled to behold the Lamb of God with more light of understanding than ever I did before in reading the scriptures. I saw my Beloved in every line, yea, in every word, and was enabled to read it as the word of God. I awoke my brother and told him to arise and come with me to the barn to pray, and contrary to my expectations he arose as quiet as a lamb and went with me. My soul cleaved to him and wrestled with God for him, yea, God himself put strength in me. I thought that I was in ear-

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most for his salvation; that Christ might be made more precious to him than mountains of prayers. All the Sabbath I was in a solemn composure of mind to hear the word of God, preached by the Rev. John McAlister. At the Sabbath School he and our Minister spoke a little to the children. It is a rare thing to meet two like them together in this dark but learned age. In the evening I felt in a kind of dead frame of mind; but on Monday morning it pleased the Lord to shine into my soul with the light of His reconciled countenance. May the Lord humble me and keep me so, for out of the deepest humility and self-denial I can see the heavens better. It pleased the Lord to renew me as in the days of my youth. I longed for the return of the Sabbath, my very soul would call the Sabbath a delight; holy of the Lord and honorable; likewise, I longed for the time when my sun would arise to set no more, where there is eternal youth in beholding Him that sitteth upon the throne and the Lamb forever and ever.

About this time I thought of changing my situation in life by marrying which gave me much tossing of mind, I read some and heard much of the evil of being unequally yoked to an unconverted one. I attempted to make my mind known to my Father who knoweth all things, before I would speak to any one; and at times I had much freedom in doing so. I told my mind to one of the godly, and desired the help of her prayers, and she told me what the consequence would be, if I were to make choice of an unconverted one. She pointed out some to me whom she thought were converted. I thought that my parents would not be pleased with them; and, then, I was at a stand, making mention of it always at the throne of grace, praying His direction that leadeth the blind in the way they know not for their good. When I had an opportunity of speaking to any of the godly, I had my own plan in view in speaking about the girls with as much caution as possible, so that they would not understand my meaning. I often made mention of this in my prayers; if I were to speak to any that were unconverted that I might be refused by them; and many a struggle had I between self and conscience. It happened that I was about six miles from home, and one of the godly walking a part of the way with me, I had my own plan in view in speaking to her about the girls, she told me of one whom she believed to be a godly girl, and that a neighbor of hers told her that he did not know the like of this girl within some miles of where he lived. I took more notice to what her neighbor said than what she said because he lived near the girl and was a godly man, and must be better acquainted with the girl. This

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young woman being a second cousin of mine, I thought that my parents would have no objections to her; yet, I was determined not to marry to please any body if I were not pleased myself. This girl lived at some distance from me. I made it my errand to the throne of grace to let my heavenly Father know of my intention, and prayed to Him to prostrate my desire if it would not be for his glory and the good of our souls; and if it were so to direct me how to go about it, and I had much pleasure in doing so. I went to her and told her my mind; and it came to pass in the providence of God that we joined hands in marriage July 10, 1828. I had no right situation for her. A brother of hers had gone to America the spring before, and another was to follow in the fall, we made ready to go with him.

The sacrament of the Lord's Supper being administered in our parish upon the fourth Sabbath this month. I was enlightened and much delighted in hearing one of the Ministers preaching in the tent, and somewhat in a desirable frame of mind and brokenness of spirit in hearing of him whom my sins had pierced, or, rather, looking at Him. I got a token for myself and companion; we went into the church, our Minister was serving the table at the time; we went to the next table; I was in the same frame of mind of which I spoke, until another Minister arose to serve; when he spoke my pleasant frame was over, and I felt as if a veil was drawn between me and the light, which left me in darkness and confusion; which brought to my mind what I often heard, that it was hurtful to the people of God when strange fire is brought to the altar of God. It was said by the godly, that this man, although a Minister, was unconverted, and, indeed, no great enemy outwardly.

Having made all preparation possible for our departure for America, we bid farewell to our native Island on the 14th Aug., 1828, and sailed from the Troon on the 22d, and after a favorable passage of seven weeks, we landed at Quebec. During our voyage I was for the most part in the dark as to the wonders of God in the deep waters. One night as our ship rolled much with the heavy sea and no wind, the meditation of the ark of safety that God has provided for the weather-beaten pilgrims, was somewhat sweet to me. We were twice nearly being abhorred upon Newfoundland by reason of thick fogs. Oh, how like the seafaring man is the state of my mind as it is penned by the Psalmist of Israel in the 107 Psalm. How often I reel to and fro and stagger like a drunken man, and at my wit's end. Blessed be my rock, thou art infinitely more firm than the rocks of Newfoundland, although I reel to and fro, as to the frames of my mind, like the troubled sea; yet, thou wilt not let me rest but in

thyselves: let me be cast away upon thee and drowned in the sea of thy love and my two miles are safe.

When we arrived at Quebec we went through the town and coming to the Roman Chapel, we beheld an open breach of the second commandment. What an expense men are at to serve God in a way that He has not commanded, and yet, their reward will be fire and brimstone! This is certainly the country of graven images. This brought to my mind what I was warned of by Alexander Cook, that I was leaving the gospel and going to a dark country. I was but part of a day in Quebec, being hurried with all speed possible to a place called Bytown, my brother-in-law and cousin having land upon the other side of the river in the township of Hull. Oh, but it appeared to me a dark country indeed where the king of darkness reigneth without control. Having petitioned the Governor for a lot of land I went to work at the Canal at a place called the Black Rapids, a black place indeed, although not worse than other places. There was no public work on the Sabbath, but the noise of axes was heard in one place and another all the day long; yet, some of them, who thought very little of spending two or three days of the week in drunkenness, would plead necessity for doing so. Those who were not at the axe were at another branch of their master's business, meeting together in idle talk, and cursing and swearing.

After the first week we got into a hut of our own; my companion thought that we ought to keep family worship, although in the midst of Sodom, but I was loath to begin in such a place, besides I was not accustomed to it, having no place of my own since I left my father's home. But she followed on and said that I would find difficulty in beginning any where, I thought that her reasoning was true and so begun. What shall I render to the Lord for such a companion. We received an answer from the Governor and left the place and came to Hull, January 12, 1829. We got into a shanty as those huts are called, then we got out of the noise of the world in a great measure, and thought ourselves happy.

There were enough of Ministers within six miles, no less than four, an American Presbyterian, a Methodist, a Church of England Minister, and another who preaches pretty regularly. I had an opportunity of hearing the Presbyterian several times; but he being ignorant of the new birth, do and live was his main point. Here I speak of no one's creed for I know nothing of their creed, but as I hear from the pulpit or from private individuals. I went to hear the Methodist and I thought in their general way of preaching that they were nearer to the kingdom of heaven than any that I had heard since I left Scotland; but the nearer one comes

to the kingdom of heaven and does not come to it, the more dangerous it is to hear them. They often speak of conversion, but how the mind of an awakened sinner is employed under conviction, little or nothing is said, and not a word of any false refuge that awakened sinners are apt to rest in short of Christ. They put no difference between the natural or historical faith and the faith of God's elect that is wrought in a day of His power, because they admit of falling from grace; but having heard more of them and learned some points of their creed, I was at a stand. Having come from a place where there was but one denomination, I wished to be among the godly in Arran to know what they would say to those points which were as strange to me as the blessing of Amalek sheep to Samuel of old, but all in vain. I thought that I was alone. I knew some who were Presbyterians and pretty sound as to their opinions, but had never experienced the power of godliness; but I thought them a poor help to decide such points, those points being contrary to the main tenor of scripture, reason, and my own experience, and the experience of the godly where I came from. My only shift was the word of God and prayer and my own experience. The Methodists speak little or nothing of our being dead in trespasses and sin by the fall; they put us upon the same footing with Adam in innocency. ⁺ A man may repent or may not as he pleases, the Ethiopian can change his skin and the Leopard his spots as they please: here is Christ rejected as a King. They can, will, and do by virtue of the natural talent that every man by nature has: here are gospel commands given such as repent and believe, &c. &c., and by obedience to those commands they shall be saved: here Christ is rejected as a Priest, if we can be saved by any command either new or old; Christ is rejected as a Prophet, we have nothing to do but to open the Bible and the blind can see, and there is no need of the Psalmist's prayer, to teach him and open his eyes that he might see wonders out of the Law of the Lord.— Thou hast not been so fond of me, and I find that the Apostles did not understand what their Master meant till he opened their understandings, and that it was the Holy Ghost that was to explain to them what He personally said: Oh, here is free will and universal redemption; and as they admit of that, a man with his natural talents and the historical knowledge of the Bible, may believe and repent at any time or at all times; they may as well say, universally saved, for if a man can believe at the hour of death he certainly will, for God has not mentioned any time that He would refuse those coming to Him by living faith. But to speak of the freedom of the will: first, The way that I understand the will is that I cannot act freely in anything but as far as

Not the same faith

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I expect pleasure or profit from having the thing to possess, or as far as the thing is excellent in itself; and I think that a man can do many things by reason and against reason without freedom of will. I once saw a man hung, he was carried upon a cart to the foot of the gallows with thirty horsemen as his guard, by reason he walked up the ladder without being dragged by any person, reason told him to try to escape would be in vain, and likewise it would be vain to resist; although he committed highway robbery against reason; no man can persuade me that he was more willing to be launched into eternity after having committed such crimes (for it was said that he had been tried ten times before for his life) than to be set at liberty, although he walked up the trap-ladder. Although by rational argument I may tell a man the excellency of a thing, till he understand that it is of more worth to him than all that he has in the world, can he act freely in parting with that he has for it? I say no; then, I conclude that the will acts by the understanding, and not by either reason or hearing. Many have seen Christ working miracles and heard him preach, and by reason confessed that it was the finger of God, yet, did not believe that he was the true Messiah, because they did not understand the Divinity of His nature, nor the spirituality of His Doctrine. Men understand something of the law, but, till the mind is enlightened by the Spirit of God, Christ is but a root out of a dry ground, although they may read the scriptures and fill their heads with all knowledge.

My Will, What do you say to these things?

Ans. Will.—Bring me to the Word of God and try me there. The Bible saith thy people shall be willing in the day of thy power, that is, as I take it to be, that a day of power is necessary before any are willing to receive Christ. And from the crown of the head to the sole of the foot there is no soundness, but wounds and bruises and putrifying sores.

Will.—It saith also when the eye is bad the body is all darkness, yet the eye cannot say to the hand I have no need of thee. Of myself I am blind, because I am not the eye but the hand; yet, I declare myself a free agent, as free as the hand is to take hold of anything. But, by the fall of man, he who was the eye of the soul and my leader became blind as to the things of God; yea, he calleth them foolishness; his name is understanding; so, that I am led now by sense which is the lust of the flesh, the lust of the eye, and the pride of life; but I am miserably controlled by all who make conscience of reading the work of Moses and the Prophets, although they may be in an unconverted state. Any freedom that I have is among those who neglect the afore-said work, or among those who never heard of it, and even

among them the law of every country fettereth me so that I labor for the most part in chains; and I am far from acting freely in anything that my leader saith foolishness, although scripture and reason say to the contrary. I am always for happiness, if my leader is seeking happiness where it is not to be found, it is not my fault; and all the world, with very few exceptions, bear witness of this in their eager pursuit in seeking happiness, in one way or another, in the things of this world. What nights and days they spend! what tea and land they compass seeking happiness, because as the hand I am to work by the eye and know no better object. I fear if you are turning the philosopher you will only betray your ignorance, your skull is too thick for such profound thoughts, when Sir Isaac Newton and others who had time and talents far superior to yours found themselves far from being perfect.

Answer.—I allow that they had; but I do not see why I should not know what the Lord has done for me and wrought in me according to His word, unless I be a reprobate. Will you come to the working of your own mind, there I was present and handled all. I remember when you were outside the city of refuge wallowing yourself in your blood, rearing like a wild bull in a net; yet, my leader saw no beauty in the Lord Jesus only that He was necessary to keep you from hell, till the Lord Jesus passed by and asked, what you would have Him to do, and you said to receive my sight; when ever he touched the eyes of your understanding and you received sight to see His glorious excellency as God, Man, and Mediator, did I not act as a bird escaped out of the fowler's snare, or rather I acted like the lightning that cometh out of the East and shineth to the West in the twinkling of an eye, so that you often thought that I never acted with so much freedom in anything in the world as I did when you took the Lord Jesus as your Prophet, Priest, and King; and often you thought since, that if the greatest sinner in the world in the midst of his wickedness were to see the glory of the Lamb of God, that I would be no hindrance to him, but in the twinkling of an eye he would be united to him by living Faith. And so I have proved to you that I am a free agent, and any impossibility that sinners find in believing, I am not the cause of it.

Thirdly.—Here is perfection to a solemn degree (preached by the Methodist. Strange doctrine this! The mason brings his square, plumb and rule, and the carpenter his square and rule to try their work if it is square, plumb, and of such a length. I do not see what plumb, rule, or square, anyone can bring to try his perfection, but the just, perfect, and holy Law of God which reacheth to the thoughts and imaginations of the

heart, neither can I understand how a thing is perfect that can be better, neither do the most part of themselves understand this quirk; if it is in their creed, I know not, and they need not care, for the Apostle Paul knew nothing of it, but forgetting what he had attained to, he stretched forward to more and more holiness of heart and life.

As to Universal Redemption: the view I have of it, is that the Lord Jesus suffered for every particular sin of all the elect, of thought, word, and deed. But the Methodists say what was necessary for one was sufficient for all, and for this He suffered death upon the Cross. In the Spring of 1821, I had an awful lively view of it which remained with me in a lively way for some time, and so the same view ever since, although not in so lively a way at all times. I do not remember of hearing the point ever handled in the pulpit any further than in general terms, and that He suffered for the sins of the elect. But there is a mystery in the agony that He was in: in the garden of Gethsemane, and it agrees with the view that I had of it; if we view it only in a rational way I would ask, Has the Lion of the tribe of Judah become weaker than any man, that the fear of bodily pains put Him in such an agony that He sweated blood, knowing that his soul would not be left in hell nor his body see corruption, when many of His martyrs, by virtue of His sufferings, suffered the separation of the soul and body, rejoicing, in as painful a manner as men and devils could invent? Yes, some of His enemies, by natural courage based upon pride, refused to appear to others afraid of death; yet, He who was all the time in the bosom of Omnipotence and the Almighty arms about Him to hold Him up, was brought to such an agony, this is the mystery. I would ask why was he scourged? why was He crowned with thorns? seeing that neither Pilot nor any other had any power but what was given them from above? or had God any pleasure to inflict unnecessary punishment? why was He not bound peaceably? why was He not peaceably kept in confinement till He was brought to the tree, if nothing more was necessary than His death? That my view of it may be understood, allow that I offended a thousand times, each time deserves twelve stripes, the rod being in an Omnipotent arm, able at one stroke to inflict as much pain as if I were receiving the whole number and after another, so that He suffered as much in a few hours as the whole elect would suffer in hell, and what made His sufferings finite was because He was finite, being God as well as man, although His Godhead suffered not.

Fourthly.—There is no election in their Testament: it

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X. *Wm. Keble's reasoning!*

though there are not many terms often mentioned in the New Testament, such a body of people wholly denying it surprised me. I heard one of their preachers from the pulpit saying that the Calvinists say that the number of the elect is co-equal with God; that one cannot be added to them or taken from them, and the way that he answered himself was, what nonsense this is! what God said, it was that man by nature thinks that God is like himself; others of them allow that God knows all things, but predestined some to everlasting life; what can be said to that scripture which saith him that He did foreknow He also predestinated. But they consider it calmly and explain it to suit their own fancy and let the truth lay aside, that the Prophet Isaiah could not explain any other way than the way the Apostle did, when he said, Woe to him that saith to his father; what begetteth thou; Jeremiah speaks of God's sovereignty over us as the potter over the clay, and the great Apostle of the Gentiles speaks of it in plain terms in most of his epistles, and at last, being lost in it, expressed himself in the 38 verse of the 11th chap. to the Romans, Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! but they can easily find out and explain what the inspired Apostle could not! I desire to be humbled before the Lord, He learned me by painful experience so that I am at no loss to answer this argument of vain reasoning, it is pride arising from their ignorance of themselves that causeth them to deny the potter to do what he likes with the clay: ignorance of the enmity of our hearts against God and the depravity of our whole nature, causes many a lofty thought of ourselves and low thoughts of God and of Christ, the plant of renown, and until brought down we cannot say thy Will be done. It is one of the sweetest doctrines of the bible to an humble soul. Here is falling from grace contrary to scripture and reason, a man may be born again and never enter into the kingdom of Heaven, one may follow Christ in the regeneration and never sit down with Him in His kingdom, one may be foreknown, predestinated, called, justified and sanctified, yet, never glorified, unless in hell; here is Christ's prayer to the Father rejected, which is keep them from the evil that is in the world, to say so is blasphemy; here is His Will crushed, I will that they also, whom thou hast given me, be with me where I am; that they may see my glory. Here is love feast kept in their Meeting House which is no where commanded in the New Testament as a duty, but permitted, when we thought to make a feast, to call the blind and the lame, and if anything deserve the name this is it.

Sixthly.—Here is going upon their knees in an earnest-
and, indeed, it is a lawful piety in self will worship, but it is
but delusion to think to beautify the worship of God in a way
that He neither lusteth an example or commend. Here in Class
Meeting, do they all tell the truth in declaring their experience?
I think that none of them intend to lie, but are they all aware
of the deceitfulness of their own heart; God knoweth; may
their heart not deceive them. My heart what say you to these
things? Did you never say peace to me when God said no
peace? You did; if I had made a public confession of my
religion when I was 24 years of age, or almost at any time be-
fore, I would have been ready to say nearly as good as any of
them; you persuaded me that I loved God; that I was not born
in whoredom; that God was my Father, and that I wished to
serve Him; yet, when upon my knees you rambled to and fro
in the world's end and left me often like a dead corpse before
God's altar, that you told me that my doings were pleasing to
God; that there was nothing wrong but what could easily be
righted by mere moral consideration; you did not like that I
should come to particulars with God, taking things in general,
such as our God, and our Saviour, you were contented enough
without saying my God and my Saviour, often you overlooked
God's justice and told me that he was merciful; often you said
that none were better than you, those who appeared so were
only so in appearance; you never told me of the necessity of
being born again and that a union was necessary before I could
enjoy communion with Him, and when I heard of it from others,
you told me that those who pretended to it only changed bad
for worse, only changed opinion, and were heavy bodies inter-
fering in other men's matters, wishing to take away peace
from the world; you were unwearied in your pursuit of sin,
although by reason I saw the vanity of self in some measure;
you promised better things next. Hark that drew your posture;
knew you better than I did, when He said that you were badly
evil and that from your youth; that you were deceitful about all
things and desperately wicked; the way of peace you knew not
neither was the fear of God before your eyes; often you told me
it was not necessary to be so much concerned about religion;
that Christ died for sinners, that God could not be merciful and
damn all the people but the few crazy headed fellows who
talk about conversion and wherein it consists and how they
come at it; yet, after all I had a good opinion of you till the
wind that bloweth where it listeth blew where I was and took
away some of the gross darkness that covered my face, so that
I began to see a little, and one of the name of religion

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experience accompanied with one of the name of conscience, and one reason followed them and examined what they would say. I knew a little of this conscience and reason before; I supposed that they were to control and direct you and I; but they have drunk of the same enchanted cup that you and I have and become blind and stupid, so that the one cannot control nor the other direct. I will speak first of conscience, he became so blind that he would call good evil and evil good and could not give a sure warning, so that fear of public shame controlled you and I more than he did, for when he would speak it was so low that he could not be heard and with as little authority as if he was afraid of being heard, and you endeavored to silence him; then, the wind that bloweth where it listeth, blew away some of the enchanted darkness that covered his face, and, so, like a mighty man after being drunk with wine and asleep, he began to start and shake himself, and, by the wind blowing upon him and taking away more and more of the darkness, he recovered more and more light and strength, till, at length, he roared out so terribly that one would think he would frighten an evil spirit or raise the very dead, and the words he used to say were, "Cursed art thou in thy basket and in thy store, cursed art thou in thy going out and in thy coming in, cursed art thou in soul and body; if Omnipotence is able to make you miserable, miserable shalt thou be forever. The soul that sinneth it shall die. He looked upon all your works as dead and said they were so registered in the book of heaven. At last Infinite Justice said to him deliver him from going down to the pit, I have found a ransom; he became satisfied and appeased, and was one of my best friends; but, yet, he reproveth me for listening to you, although I do so against my will, because you were so active as an enemy before he reproveth me; but now as a friend, and long may he do so when I listen to any of your tricks. But religious experience was quite a stranger to me, I do not remember that I ever saw him before. This man's demonstration was so plain and strong that there was no resisting him, and, according to the description that I heard of you, I doubted you and took you for an enemy; this man shewed the enmity of your heart, the necessity of reconciliation with God, and that there was no communion with God without a union first; you mustered all your forces to prevent it, telling me that He was a hard master, and that His service was not fit for a young man; because you are full of deceit you told me that Christ was not willing to receive me, and then you told me that I was willing to receive Christ and to be saved by Him, and, because of the darkness in which you kept me, I thought so; but, when, I attempted to act with all deliberation, knowledge,

and reason, in taking Christ for my righteousness, sanctification, and redemption, I found that I could not act so freely in doing so as one ought to act who meets with a pearl that would enrich him for time and eternity, but afterwards I saw the cause, it was the darkness in which you kept me. But upon a time, even the appointed time, the wind blew away more of your darkness so that I understood or saw the glory of the Son of Righteousness, then you were put to the wall and all your chains and fetters broken asunder, then I acted as freely as water runneth downward in taking the King of Sion as my Prophet, Priest, and King, and when He entered, He commanded silence. Oh, how they are bewildered in ignorance who exalt the freedom of the will till the mind is enlightened by the Spirit of God to understand the glory of the Lord Jesus. Yet you refused to be ashamed because you had the face of a harlot; like a serpent that received a deadly wound but not dead, you raised up your head again and again to draw my poor soul into bondage; when you saw that you were disappointed in your first plans keeping me from Christ, you turned yourself into the appearance an angel of light; when I enjoyed communion with the Captain of my salvation, you told me that I was brought to the presence of the King; what a happy creature I was then! I thought so, in some vain glorious way, with some pleasure; then my Saviour withdrew His sensible presence and left me to mourn His absence, but in spite of you I enjoyed a solemn quiet after His visits of love; yet, you followed me with such eagerness till at last I was brought to my knees to cry, 'Lord be merciful to me a sinner,' and as a father pitieth the cry of his child so the Lord Jesus pitied me and returned again and again. See how out of him that eateth cometh forth meat. By your working I see the constant need that I have to wait at the store house of the covenant; if it had not been the consideration that the Captain of my salvation had numbered his tens of thousands and found them sufficient to meet any twenty thousands of principalities and powers that may come against Him or me, and that He is the wise builder who counted the cost and has enough to finish it most gloriously, and the unchangeableness of His nature, I would be ready to fear that I would fall some day by your hand; the truth is if your working, at times, for one day was made known to the world, I would be ready to hide myself in some secret place from all human beings. But the day is fast coming when I shall not be ashamed though your sins and mine would fill a roll that would reach to heaven and be made known to the assembled universe, because it will be to the glory of the Captain of my salvation that conquered such principalities and powers as you are, and has washed white such an

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Ethiopian as I am. Do not say that I accuse you falsely upon the sayings of others, experience took me to your house and shewed me all those bad qualities of yours, and the one half has not been told; so I have been an eye witness to what I have said. The truth says that thou art enemy against God.

Objection.—None of the Pharisees or the Rulers believe your report of me, but the ignorant that are accursed.

Answer.—Not many noble, not many mighty, not many wise according to the flesh are chosen. God hides those things from the wise and prudent and reveals them to babes.

Obj.—You are a poor miserable being, and all that are of your opinion are like yourself always groaning and sighing, and will not wait in any pleasant company any longer than your worldly calling obliges you.

Ans.—The heart of fools is in the house of mirth; and for my own part I seldom or never waited in any company ten minutes longer, since I was 25 years of age, than my worldly calling obliged me, but it wounded my conscience and fettered me at the throne of grace at night, and I consider myself in an enemy's country warned to watch and pray, yet I am often asleep when I should be awake and watching. I desire to be humbled and to give the glory to the Captain of my salvation who, I am persuaded, will bring such a negligent soldier, not only out of the field but out of the enemy's country, safe to His own kingdom, and would you wish me to make merry with the enemies of my king, and attend the meetings where His name is profaned and blasphemed. I often think that ninety-nine out of a hundred of all the nations of the reformation are ignorant of themselves and of Christ in a saving manner. I often think that the material which would make you a fit habitation for the King of Glory would, if applied, make one of the prince of the devils fit for Him.

The man reason of whom I spake as taking the lead before I knew experience, said that it was reasonable to pay God some homage, such as to pray to Him at times, to help the poor, to keep from murder, adultery, lying, and stealing, and that it was not reasonable that a good and merciful God would send the greater part of men and women to hell, nor even send any let their sins be ever-so great. But upon my becoming acquainted with religious experience he took a view of the word of God and proved from the workings of my mind its truth, for wherever he went he took the candle with him to show me what was in the dark corners that are full of the habitations of cruelty, and that the whole human race became corrupt in breaking the Law of God, and that it was right for God to do what He liked with the whole lump, that it was the same to God to curse one as one will.

lion, and that He saw nothing in any one to make Him love him, and that if He saved any it was not from any present merit or future service that made Him love him, but because He will have mercy upon whom He will have mercy; reason permitted all these things; and those glorious views of Christ and His self-love in my soul were no way unreasonable although reason knows as little whence it cometh or whither it goeth as it knows where the wind cometh from or where it goeth to.

But I knew another of the name of affection. I was acquainted with this man from my very youth, and I thought that his name was religious affection because he attended me at secret prayer, and I was greatly taken up with him, but when experience came in my way, I found that this affection wrought by uncertain light such as worldly crosses, and love them that love me, I loved myself, and I thought God loved me. I think that his name is natural affection. The dragons give the breast to their young and the effect that it produces is answerable to the cause. His language was like Jehu's, and, so, I beheld him with much pleasure. But when experience came round with his candle he wrought along with him; and, with the same light, when experience shewed the spirituality of the Law of God, what a Just and Holy Being He is, and shewed me the Lamb of God which taketh away the sins of the world, he would be greatly moved. May not some of the confessors be deceived by being led by reason only and affected by natural affection as I was. These men need to be well watched although useful men till the mind is enlightened by the Spirit of God. I am afraid that they have murdered their tens of thousands taking them all the time for true men. I once attended one of their class meetings where they declared their experience of religion, but not a word of their pride which is the fountain of all evil. To be dead to the law is a mystery, yea, their doctrine rather feeds than kills it. Some of them, at least, who made a fair profession in side of the meeting house, and who opened their mouth wide in the praise of God, when they came out opened their mouths with much freedom talking about the things of this world, such as mills, markets, and affairs both public and private. I was present at another of their Quarterly Meetings, where there were two besides their own preacher, and a poor set they were. Just before they commanded the people to partake of the bread and wine at the sacrament, the discourse was concerning how they should compose their dress, and reproving them that did not correspond with them; and unto me that left the place where, upon such an occasion, it was the dying love of Jesus that was spoken of. I heard another of their preachers praying; he opened his mouth wide upon

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the praise of God, but not one word of confession that either himself or any present were sinners, and some of his hearers justified him in so doing, because they were saints and not sinners. But I cannot think that they were saints of a higher degree than the Apostles of the blessed Jesus, whom he taught to say: And forgive us our sins. A strange mixture the most part of them make of it. When they pray one would think that God is to do all, although they seldom pray for the spirit, and when they speak to the people one would suppose that the people might do all. O how ignorant they are of the natural inclinations of the heart, to trust to their own doings, yea, to demand reward, or they would not speak so much of rewarding merit. For the most part of them thinketh more of what John Wesley saith than what the Bible saith. *Profr. M. 11. 11. 12.*

Here, by what I say, it may be supposed that I thought there were no truly godly men amongst them; but I do not think so, altho' they may be very few. The Methodists are fair lively preachers as they say, and many of their preachers have two ways of speaking, one in the pulpit and another out of it. In the pulpit they appear as if they were to frighten the people by the tone of their voice, and out of it they speak the way that nature taught them. The preacher knows that the people wish for lively speakers, and endeavours to please them as well as he can; but this artificial liveliness seldom makes anything but superficial work, and that is affectation without understanding. I know perfectly well that the godly are lively at all times, but my better judgment teaches me not so much to look at their liveliness as at what they say.

There is the Church of England a cold form it is. Indeed they appear in their morning service as if they wished to surprise Deity with their manœuvres and repeating and show him a more excellent way than he appointed himself. The first stone is built upon the sand, and what is built upon it must become ruinous. One of their ministers told me in plain terms that when an infant was baptized it is a new creature being not the same as he was before, that he was renewed. This makes the term conversion to be of no use to them because they were converted in baptism; the necessity of being born again is of no use to them; let them search the Church Records and if they find their names thereon, as being baptized, all is right.

Here on all occasions the songs of the sanctuary are rejected that is the book of Psalms, and substituted by human composition. It may be supposed that religion is low when the Psalms are rejected. I think that there is no part of the bible

that expresseth the experience of an exercised soul better than the book of Psalms, and the nearer to the original it is preserved the more it is like its author. The alteration that Doctor Watt has made in them is like covering the gold with brass; he differed from other counterfeits that covereth brass with gold to make it pass, I mean the unconverted ministers that never tasted of the milk of the flock that takes in hand to preach for a livelihood. John Wesley in his first hymn in his book, tells the Ethiopian to wash himself white. There are certainly some beautiful hymns among them, but I do not see how they ought to be made use of in the worship of God, before those which were composed by inspiration for the sons of Korah.

Here are Baptists. They tell me that I was not baptised, and, indeed, they may, for I have no mind of it; but I have been often told that I was baptised although not immersed.— They do not pretend to baptize any till they can give an account of their conversion, yet they baptize any that confesseth the articles of the Westminster Confession of Faith. They refuse to baptize children. I would ask has Christ come to visit the believer's benefits? Under the Law they were commanded to give their children to God in a covenant by circumcision and threatened for the neglect of it. I think that baptism is one of the greatest benefits that believing parents can enjoy, to give their seed to God in an ordinance of his own appointment. We read of whole families being baptized.— Would it be the better of being baptized by immersion? Would much water wash away sin more effectually than little when only the same words are mentioned over me? I consider that the words which are mentioned over me are more powerful than the water which is only the symbol of the blood of Christ. They lay much stress upon these words, them that believeth and are baptized shall be saved; and they are doubtful of the salvation of believers if they are not baptized in their way, this appears, for they refuse the bread of children to them; that is the Lord's Supper, although they may give a fair account of their conversion. It is true the ordinance is not to be neglected, but to be repeated over and over again is but a delusion; it is plain that those whom they re-baptize if unconverted are so after coming out of the water. But it is to be feared that many run into the opposite extreme laying too much stress on infant baptism, looking on the children as converted, and then let them go on to their eternal perdition not knowing that there is no virtue in baptism or him who does administer it, but only by the blessing of Christ upon them and by faith reception.

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Perhaps it may be asked, what have I to say to the Church of Scotland, seeing that I have found fault with all other denominations.

Ans.—God has granted Scotland goodness that he has not granted to many nations, I would almost say to any nation under the sun. The knowledge of his statutes and Judgments; and by the wisdom of the poor wise man in the city it is preserved to her yet; this man was rich but became poor for her sake and he has preserved a remnant in Scotland; both ministers and people whom he is preparing for himself, who are exalting him King of Zion, and are groaning under the grievance that the state has imposed upon them, or is ready to impose. The sovereignty of God is so humbling to the pride of man who wisheth to be lord over himself, it is no wonder that corrupt man wishes to throw off all yokes of this kind when man in innocency, by giving credit to a lie, becomes a devil. You will observe I called them a remnant; that is they are few in number in comparison to the multitude that is called the Church of Scotland. This remnant in the Church of Scotland are those that are effectually called and adopted into God's family, and in union with God through Christ, and enjoying communion with Him. If you were to ask what union and communion with God were which this remnant enjoys.

Ans.—The best answer that any can give is to come and see. Many of the godly in all ages have endeavored to explain it, yet, the most part of these called christians is as ignorant of it as at first; but this remnant itself needeth no great explanation to understand it, but the rest understandeth as little of it as if it was spoken in an unknown tongue, although they may read the bible and think they believe it to be the word of God. And are ready to dispute with any that would say to the contrary. To explain myself farther, in reference to the battle of Waterloo, I believe it was fought without any doubt although I never saw a battle and am ready to dispute with any that would say to the contrary; yet, you allow that the belief I have of it and the belief that he who was at the point of the bayonet, had that day is far different. He was personally engaged, he heard the sound of the trumpet and beheld the two armies approaching each other, he was acting his part as an individual, he heard the groans of the wounded and the dying, and saw the bodies of the slain, and if he had nothing else in view he had the saving of his own life. Yet I may boast of the victories of the British armies both by sea and land, and call them our armies in general terms. There is no doubt but there are many who belongeth by name to the Church

of Scotland who are contented with the name of religion both of ministers and people who have never experienced the power of it, and yet boasteth of the soundness of her creed, and the godliness and steadfastness of her Martyrs, that never were particularly concerned, or saw their own particular names in the word of God. Many will confess that we are sinners in general; but few sayeth I am the man! I am the unconverted! I am an enemy to God! I am of my father the Devil! or I remember when I was so!

For three years after my coming to Canada the Lord denied me the sweet visits of his love, yet all the time I was persuaded of my interest in the sweet Lamb of God. I was afraid that I would see him no more. As to the sweet visits of his love in the land of the living, I took it as the cause that I left the gospel and came to another country for earthly convenience. But as a father pilleth his children that are continually crying to him, he pitied my folly, and I returned to the praise of his grace. When I remember the wonderful doings of the Lord to my soul, it was no less than a miracle I was not started out of my natural sleep of security by one sound or by one word, but by little and little; neither was I plunged into the knowledge of my sin and misery at once, or else I had been swallowed up. Since I was at first persuaded that there was something real in religion I was very little tempted with the contrary thoughts till I had seen both sides of the cloud in some measure, the dark and the bright, nor that there was no God till I was almost able to reason the Devil out of it, that it would be nearly as easy for him to persuade me that I had no bodily senses, that I was only deceiving myself in thinking that I see, hear, taste, or feel; and my way of reasoning with him was something like this, How did Thomas Sheppard, although in America, come to mark out the working of my mind so correctly so far as I had experienced in religion? How do all the godly Ministers and private christians do the same, who have given an account of the Lord's dealings with their souls, for in the main they are the same? How did the godly in Avram know the working of my mind and could speak of it better than I could myself? How it was brought with such powerful light upon my mind, so as to put my whole body and mind in motion; and at the same time all yea and amen to what the bible said, if there was no God, or no reality in religion? Yet nothing will answer these temptations but the returns of the light of God's countenance, as the light and freedom which accompanies it.

As to self-murder I never dared to reason about it, but

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drown the thoughts by crying to God in prayer. But what was most wonderful of all was, when I left all use of means and thought all lost forever, that the effect of black despair did not instantly follow. The forty-second Psalm is worth more to me, than all the human compositions that I ever saw; it is like its author. How the Psalmist calls God his God in his deserts, darkness, and troubles.

The 6th day of May, 1821, being a day to be remembered by me, for in it I was wholly delighted with the attributes of God meeting in Christ, as God, Man, and Mediator; then, I thought that I loved the Lord with all my heart; till then, I was a stranger to the gospel and to the peace it affordeth, yet, I enjoyed another degree of love, and yet I can give little account of it, I call it the love of God, or a glow of love, such glow of love seldom comes in my way. Such light of mind as to view the glory of God in His wisdom, power, holiness, justice, goodness, and truth, but more especially in His holiness and justice, which look most against the rebellious meeting with mercy and peace in Christ, is a most glorious sight which I call delight in God, or the light of God's countenance, this I enjoyed in different degrees, and according to the degree so is the strength of saving faith. I think, for then are the substance of things not seen, the evidence of things hoped for most obvious to me, especially the love of God in Christ. But here I would make a difference between faith and trust from the nature of God, and the way of salvation through Christ and the way sinners are brought to enjoy communion with Him, strengthened by past experience. If I am in darkness I am far from what I would be at; and if I should not enjoy the felt wishes of his love in this world, be it known unto you, O Nebuchadnezzar, that we will not worship thy graven image; or as the Apostle expresseth it, tribulation worketh patience, patience experience, and experience hope. I think that what I call delight in God or the light of God's countenance is sufficient to bear one through the greatest sufferings for Christ and His cause. But this glow of love, or as I call it the love of God, to express the language of John Bunyan, would laugh at destruction, and neither fear the horse nor his rider. How miserably they are deluded who persecute the godly to punishment and death; their malice is as if crying to God to open the windows of heaven to pour out blessings till there is no place to hold them.

The third degree of sweet frames is, I am ready to say, the influence of the Spirit. Often in taking hold of the bible or other good book, or, perhaps in the field, or in the house before I am aware, I find my mind in solemn awe, but pleasant frame, running upon divine things in a general way according to the scrip-

tures; yet, seldom upon any particular part of scripture, but from one to another; and even when I do not look to my mind with a constant eye, it runs upon it as if natural to it. In this sweet and solemn frame of mind I often come the length when my heart said my Lord and my God, and cryed Abha, Father. I think that saying of Jesus is answerable to the state of my mind, learn of me for I am meek and lowly in heart. But, to prevent a mistake, I often observed at my daily work, that some days' work is only a pleasure to me, I feel light and cheerful even when my mind runneth upon my worldly affairs, I see no difficulty in getting along, and if I turn my mind to spiritual things they are somewhat pleasant to me, but my mind does not run so freely upon them as upon the things of the world therefore they come no higher with me at the time; other days I feel sluggish and heavy like as if I were pressed down on all sides by an invisible hand, work is a grievous burden to me, my mind heavy and dull, and, although, my worldly affairs are as good as yesterday when in the contrary frame, yet all is gloomy and dark before me, and if I turn my mind upon spiritual things they are but a heavy burden, and it is by constant watching alone that I can keep things of another world in my mind. I think the last mentioned depends much upon the constitution of my body and the state of the air that I breathe. This cheerfulness is not religious cheerfulness, neither this heaviness sorrow for sin, although they are the fruit of the fall.

O send thy light forth and thy truth;
 let them be guides to me,
 And bring me to thine holy hill,
 even where thy dwellings be.
 Then will I to God's altar go,
 to God my chiefest joy;
 Yea, God, my God, thy name to praise
 my harp I will employ.

May 5, 1839, that I may not leave so large a space of time without anything, I enjoyed those sweet visits in some degree, now and again, all the time; and at a certain time my mind was so fixed upon heaven and heavenly things for three weeks together, that my mind run freely to it of itself even when other business required it. I thought that I was near my journey's end, but I had to live to groan longer under a body of sin and death, and to know more of my own nothingness and the need that I have of the blood that cleanseth from all sin. Often it runs in my mind that there are few in this learned generation that drink out of the well of Bethlehem that is without the gate, that is, without the reach of the wise and prudent. God, as a judgment

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upon this learned generation, has given them up to ignorance and profanation, and this begins at the sanctuary. Ministers neglecting the resolution of the Apostle, to know nothing among the people but Jesus Christ and Him crucified, will patch up so many good deeds to make a living man of it, yea, a god of it, ignorantly mistaking the point that our happiness for time and eternity depends upon what is called in scripture, a new creation, raising from the dead, being born again, entering in at the straight gate, or, as it is generally called, conversion. We hear of conversion but how it is brought about we hear little or nothing, and one would be ready to think that people might be converted asleep; but in scripture it is compared to striving—striving requires more than ordinary exertion—and that the kingdom of heaven suffereth violence, and the violent take it by force, the gate is narrow, and few there be that find it—and if they were few ever since the world begun, they are so in this generation, for in scripture the whole is divided into two classes, the wise and the wicked, the wicked take in nearly the whole of this learned generation, the wicked are all the unconverted both of ministers and people, all that are ignorant of this change which is necessary to salvation, let them be ever so punctual in the performance of religious duties, let them be ever so moral in their conduct. There are a sort of people among the wicked who have been awakened by the fear of hell like Felix, and others who receive the word with joy like the stony ground hearers, yet, never were changed so as to love holiness for holiness' sake. Awakening is not so very rare a thing to that degree as to be restless for some time, yet, among those awakened time will only tell who are converted, for the heart of man is such a sink of iniquity. What more can be said of devils than is said of man in his natural state, that he is enmity against God! and deceitful above all things! I think that man differs nothing from the devil by nature, although he may in degree. What more can be said of the devil than to hate God, and those who have never felt this in themselves have good reason to think that they are haters of God to this day; there is no surer sign of an unconverted man than to hear him say that he has a good heart or not so bad as some others, for the truth of this you have the parable of the Pharisee and the Publican.

If you would wish to know the Ministers who preach the gospel they are such as have been converted, they are such as were made to begin at home, the work commenced with their own heart, they are such as found their heart to be what the word of God says it is, only enmity against God, deceitful above all things, they are such as have a deep view of the king's evil, the pride of their heart and the universal depravity of their nature, that their heart

is so bad as to demand of God a reward for what they have done, or the inclination they have to rest in their duties, such as prayers and tears, short of Christ, they are aware that people may be greatly awakened from fear of hell and yet come short of Christ, and man's greatest enemies are those of his own house because of his own weakness and ignorance. And as God intended them to be as His mouth to separate between the clean and the unclean, the searching of the heart and the comparing of it with the most holy and perfect law of God is their main work to convince the world of sin because they do not believe in Jesus ; the necessity of being born again, and wherein it consists and wherein it consists not, is the main point of their preaching, or, in other words the character of those who have experienced this change, and the character of those who have not, and this, they do not prove so much from their outward walk as from the working of their heart ; they are well aware that men may walk outwardly like the true people of God, and, yet, not sound at heart ; and, when speaking of the love of God in Christ words will fail them, yet they are continually harping upon it, knowing from their own experience, in some degree, the love of Christ that passeth all understanding, being made to them wisdom, righteousness, sanctification, and redemption ; they are well aware that none ever cordially closed with Christ merely from fear of hell ; but generally they may be known by their language to that purpose, straight is the gate that leadeth to life and few there be that find it ; and there are others who have been awakened, or who have been brought up under godly ministers, and they try to preach the same because they believe it to be the truth, but how a soul acts in closing with Christ is hid from them, they have no understanding of it, and they will waver to and fro end at last end with the do and live.

The third sort of Ministers or preachers is the ignorant and the book learned preachers. Probably forty nine out of fifty, taking in all denominations of Protestants, are of this sort, although there may be some denominations that may be three fourths, and others seven-eighths of their preachers are of this sort. General terms please them, such as saints and sinners, converted and unconverted. They never were brought to particulars with God, and they do not understand how to be particular with others any farther than the name of awakened, and conversion. Do and live is their main point. Philosophy and morality is their preaching, and if people perform the outward duties of religion and are not out breakers, they are good enough. They know nothing of experimental religion any more than some checks of conscience. All their store is

what they gather from the tree of knowledge by the hand of human reason. To express what the most part of these last mentioned gentry preach, I will repeat a few words that I had with an Irish girl since I came to Canada: I spoke to her about religion, she said that she heard such a minister of the Church of England, I asked her what she thought of him? she answered, he would do well enough if people were all godly to tell them their duty. I thought by what she said, if she was not really godly herself that she came from where the gospel was preached in its purity. In the most part of their preaching one would be ready to think that the gate is wide that leadeth to life and few there be that evade it. Their prayers are very near a form, the voice of their praises is, we glorify thee, we adore thee, we magnify thee. The humble believer stands afar off in his own eyes and says, it is of the Lord's mercy that we are not consumed, we desire to praise thee, &c. have mercy upon our unthankfulness. The most part of the builders, being ignorant of the true foundation laid in Zion, stumble and perish.

What is the rock that the people are stumbling and perishing upon?

Answer.—It is the same. The Jews stumbled upon it, and it stands to this day, so that the most part that are called Christians is eternally ruined upon it. I call it profession.

The Jews were the seed of Abraham and had the true religion among them, but the most part of them remained ignorant of the power of godliness; and so we are Christians and taught to say our father when we read the word of God or hear it preached. The promises of it belong to the children of God. Of course it belongs to them, all that the Head of the Church and his Apostles said to the saints. It is to them because they are Christians. Here is the foundation. The moral and the profane, the hypocrite and the sincere are included in it, whatever difference there is in their conduct outwardly, they are of the same family because they are Christians, and, although, some of them are not so strict in every point as they see some few, yet, they have a good heart if not better, there are, as they think, faults in the people of God, and they are ready to conclude that they are the greatest hypocrites; and, if, at any time, they think that those few are the people of God, their failings encourage them to go on in their old way, and by this, they make the supposed or real failings of the people of God steps to walk upon to Hell; and even they think that the very profane must be saved because they are Christians; all the difference is, in their opinion, that

they had got a bad habit that can be easily removed by mere moral consideration at any time ; and, if there is such a place as hell, they think that the most godly go there, because, in their opinion, they are the greatest hypocrites, and they thank God because they are not hypocrites, as if these without a profession were better than the hypocrites and go to a better place ; and in this way Christ becomes a stumbling block which ruins whole families, yea, whole neighborhoods, yea, even whole congregations of all denominations, as God is truth, when the blind lead the blind they both fall into the ditch. I think that these are the days that the Prophet Daniel spoke of, that many shall run to and fro, and knowledge shall increase, yet, the power of godliness is almost ready to go out of sight.

Objection.—If this faith that you condemn is false, what is the true faith ?

Answer.—It is made as plain by the Apostle Paul as words can convey it : the substance of things hoped for the evidence of things not seen, and is drawn out by the Westminster Assembly in the shorter Catechism, in the questions 31, 86, and 89, the substance of things hoped for the evidence of things not seen. It is as far above the common faith that consists in a dead rational assent to the Bible to be the word of God, as light is above darkness, or a lion painted from one in life and vigour. Faith is called living faith, and so it must put the whole in motion. That there is a God puts devils in motion, that is a right faith of its kind, for they tremble. Faith is the lively exercise of the mind that there is a God, that does to the fullest extent what he said in his word. God said that man is conceived in sin and shapen in iniquity, and unless a man is born again he cannot enter the kingdom of Heaven. The man being alive upon the matter he leaves off all sin and uses all means possible in order that he may be converted. The spirit of God now enlightens his mind working with him, enlightning it more and more in a lively and feeling way, he believes that the devil and his angels will go to Heaven as soon as he unless born again, because God said it. All this is a true faith of its kind, although not saving. But the elect is brought farther by the spirit of God in the knowledge of Christ and his glorious excellency in the gospel glass, as freely offered to him that will. This sight of such a glorious sacrifice is so glorious in the sinners sight or understanding that he takes him in all his offices, as Prophet, Priest, and King, for wisdom, righteousness, sanctification, and redemption, and for all in a lively way. The whole soul is in motion. Now I have told you the trade, but the art of doing it is out of man's power, no one

can tell it for they are all taught of God ; when he teaches you you may understand it when you are told of it by man. The father of Christ hid it from the wise and the prudent. The frame of mind that the soul is in is the secret. When God in his infinite holiness, justice, and truth like flames of fire against sin, and the sinner with sins meeting such infinite perfections in the man Christ, is past the power of language to express it to any, so as to form any just idea of it till they become babes and find all their reason and knowledge but foolishness, and God himself reveals it to them. The singleness of mind, the sweet humility, the light of understanding, the love, yea, and the holy boldness that the soul would leap through hell itself to be with the Lord Jesus, or at such glorious perfections ; and this not only the first time, but every act of the same thro' life, that Christ's name is as ointment poured forth to the soul, filling it in a more or less degree of this lively motion. This mystery, the wise and the prudent with their bible and reason, are ignorant of. Here is where the Philosopher knoweth not B from a bull's foot, here is all University and College learning, good as they are in themselves, upon a level with the ignorant that cannot read at all. The one is as near to the kingdom of Heaven as the other, and if there is any difference, I think the latter is nearer than the former. People's wisdom and knowledge may put them astray. It may be objected that I think learning and reason are of no use at all, I answer experimental religion is a strange thing in this generation of learning, the stones that are to be put in the temple above must be hewn in the mount of this world and turned over and over, and polished upon all sides. Learning may polish the outside, the performance of religious duties is only polishing the outside of religion, but God looks to the motives of the heart. But when grace and learning and strong natural talents meet, the one helps the other wonderfully. And, what is more reasonable than that people would make religion the one thing needful, when eternity depends on the few moments that we are here yet, how few that make it so. Reason cannot work but upon reality or supposition. The scriptures tell us that the fool says in his heart there is no God. I have mentioned before who were the fools in the view of the scriptures ; then, of course, the scriptures are only a supposition to them and their reason must work accordingly. There is something required here that is beyond the reach of reason, the reality of things not seen brought home upon the mind, and the man that is under its influence thinks it the most rational thing in the world that he should be so.



The common faith or belief, I understand it better by calling it stupidity, to believe an approaching danger and not to prepare for it is the greatest stupidity. Can any in his right senses sit in a house on fire when it is told him that it is so? Is it not reasonable that he should take the alarm? yet, we find many who confess that no change has taken place in them, yet are not alarmed, and, yet, believe the bible to be the word of God. I think this universal disorder may be called enchantment; under the influence of this enchantment people are ready to say that they do not trust to their own righteousness but to the righteousness of Christ. But, for my part, it has been one of the hardest things that ever I came across to get self down, and to this day it is one of my greatest troubles. The adulterous eye that springs up after the law or my own works all must be sold for this pearl of great price. They must be odd in this generation that buy it without money and without price, they must be odd in all their ways, they must be odd in their conversation, yea, they must be odd in their own eyes; the reason that they are not more so is because they are too much conformed to the world. If they were more holy and heavenly minded they would be more hated by the world.

Objection.—But what is unbelief?

Answer.—Here I will mention a few things. I do not intend to show what the unbelief of the Pagan is, neither to repeat other men's explaining of it, neither do I intend to mention scripture to prove it—but if it does not agree with the word of God and the experience of His people it is worse than nothing—neither do I intend to speak of the depravity of the human heart, all that I intend to say is how I found it, and how it stands without calling it good or evil. Unbelief is an expressive term, not believing; but it is vain to tell nominal christians that they do not believe, therefore I will change the term and call it death or dead, that is without life, and so is every unconverted man without spiritual life or discernment as to the spirituality of the law, or of the glorious excellency and life giving virtue of the gospel. The seat of this death is the understanding; the understanding is chained down in gross darkness worse than ever the Egyptian darkness was, so much so that the word of God says that men have no understanding. I consider the understanding as the eye of the soul, the other powers of the soul to work entirely by its light in spiritual matters, such as love, hatred, joy and sorrow, hope and fear, if the light that is in us be darkness, how great that darkness must be. It is not, but the others, or at least some of them may be put in motion by a hollow sound, that is without any true meaning, as people are often affected under a thunder-

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ing preacher, but when the sound is over they are where they were before as dead and as cold as ever, because they did not understand it. It may be said that love is the strongest faculty of the soul; it is true that it is stronger than death. But how can a man love an object he has never seen, and, although, he heard of it, it is without beauty or comeliness? yes, according to the scriptures, it is foolishness to him. And to prove this from my own experience; in the year 1820, as I mentioned before, I was one day fishing. The Lord's Supper was soon to be administered in our parish. It may be gathered from what I said of this year that I was no idle spectator to such things, but, using scripture and reason to the utmost of my power, my uncircumcised heart made nothing of this soul refreshing and life reviving ordinance but priestcraft or childish toys that had no reality or real meaning in them. The natural man cannot understand the things of God, they are foolishness to him, because they are spiritually discerned; their faith is dead, the reality of things not seen does not humble them in their minds at the feet of Jesus, because they do not understand His glorious excellency and dying love; their hope is dead, it does not make them holy; they hope to go to heaven contrary to God's word without being born again and without holiness, because holiness is only a necessary evil to shun a greater one, it is only a heavy burden to them unless they look upon it as meriting something at the hand of God; they know not how to work themselves and give the glory to another; it is impossible that they thank God in remembrance of his holiness; they hope to go to heaven but cannot tell why! their trust in God is dead; because God is merciful He will bring them to heaven in their lifeless state, although all their affections are dead as to a right aim. He who made this behemoth, the understanding, can make His sword to approach unto him. I said that the understanding was the seat of this death in the unconverted, therefore, when the King of Sion girdeth His sword upon His thigh to gain subjects to His kingdom, He beginneth here in the understanding, here He carrieth on the work, here He finisheth the work, and, to consider the soul as an unbodied mind, here He glorifieth the work; here He begins to prophecy to the dry bones, although they begin to move and make a noise there is no life in them as yet, for they do not work from love but from slavish fear; therefore, says the blind man, I cannot think that Christ is willing to save such as I am.

The unbelief of the godly, I call it deadness or darkness, has its seat in the understanding likewise, although the chains of darkness were broken asunder in the day of God's power, yet, there is much darkness remaining there still, and more at some

times than at others, and according as this darkness is dispelled so is the health of the soul increased in its views and comforts; often in this darkness the language of the soul is, has the Lord forgotten to be gracious forever? has He closed up in wrath His bowels of mercy? Oh, that it was with me as in months past when the candle of the Lord shone upon my head, and when by His light I walked in darkness; as I was in the days of my youth when the secret of the Lord was upon my tabernacle! Oh, saith he, I cannot pray, I cannot read nor hear, I cannot walk but as He leadeth me in love, as the principle of life is in them they cannot be contented as others.

NOTE.—It is plain from scripture that the understanding is the highest power of the soul in spiritual things, and that the bare knowledge of the bible will not remove its darkness. Luke 24, 44, and He said unto them, these are the words that I spake, that all things must be fulfilled which are written in the law of Moses and the Prophets concerning me, then, He opened their understanding that they might understand the scriptures. It is evident that they might not understand it, although He had spoken often to them, till a particular display of His power was manifested, Colossians 2, 2; Acts 28, 26, 27; Eph. 1, 18, and often in the book of Psalms, in the 119 five times, and in Proverbs often, Mark 6, 12; Isaiah 6, 10, Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Acts 28, 27, For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Ps. 119, 34, Give understanding to me and I shall keep thy law—yea, I shall observe it with my whole heart. 144, Thy righteousness is everlasting: give me understanding, and I shall live. Job speaks of wisdom and understanding as not to be found under heaven, Job 28, from the 12th verse to the end of the chap.; therefore it is not in man.

I read so much of revivals in the States that one would be ready to think that the whole States would be converted, or rather, that it was nearly so already. For the most part the news of revivals runs this way, the Editor received a letter from a travelling gentleman who had been in that part of the country some time before, then there was neither meeting nor meeting house in it, but now there are both, then he thinks it a revival, when, perhaps, the traveller knows as little what conversion means as to the power of it as he knows what is done in the moon. The

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Editor may have but very little knowledge of him ; and, although an Editor, he may be as ignorant of the new birth as Nicodemus was when he asked, was it possible that a man enter the second time into his mother's womb and be born, as most part of the Editors are, and are not aware that people are like Micah of old who thought that God would do him good because he had a Levite for a Priest although to worship an idol, and that men are so to this day ; yet the theme is pleasant, and his columns to be filled, he gives it to the public. I spoke to several young men whom I know in Scotland to this purpose ; after travelling a great part of the States they were ready to conclude that they saw little or no religion at all there when compared with the Island of Arran, there were men in every day of the country working upon the Sabbath as well as upon Saturday. Here I will repeat a dream that I had lately : I dreamed that I was in a meeting house in a strange place, how I came in I do not remember, but it was dark for a meeting house ; there were many people in and more coming ; the first view that I took of them I saw a man of dark swarthy complexion sitting upon the front of a gallery that was in one end of it, playing upon a flute, but as I heard of the Church of England having instruments of music in their houses of worship, I was not much alarmed in seeing the man, but hearkening to him diligently I could not understand any particular time that he had ; after some time I took notice of some broken sentence which he spake by the flute, as he proceeded he got plainer so that I made out that it was a vain song with a very light air, and at the end of every two lines there was chorus ; the words of it were the handsome girl. I waited impatiently till he repeated the chorus three or four times ; I was well aware that it was invian to speak to the man, but I cryed out and said, O Lord how they have turned the songs of the sanctuary into vain songs, and, whether by my own voice or what, I awoke. It is true dreams are but a sandy foundation to build or trust upon, but the scripture speaks so plain upon them as of concern, that some of the greatest events were made known in dreams ; and I believe that few or none of the godly speak light of some dreams which they may have, such as Solomon had in Gibeon, or, in other words, sweet communion with God in Christ asleep as well as awake. The interpretation that I made of it asleep is the best that I can make of it awake, that the songs of the sanctuary are turned to a dead form without the power of godliness. The Church in the scriptures is often compared to a woman, and undoubtedly she is made handsome by outward ordinances, but may she not be like the church of Laodicea in the midst of all the pomp ; that she is in Christ in the ordinance is what makes it handsome to the true

believer, and without Him they are but an empty shell, let them be ever so handsome as to the outward form; and it is observed that Christ seldom appears in convincing and converting sinners where there is great pomp of learning, and of state and of royalty.

Obj.—You have placed assurance too high, few reach it!

Ans.—Few have it; but I say all have it. All of the little flock of Christ have it, as penned by St. Mathew from the mouth of the great shepherd, Chap. v. All of them have the marks, and will surely reap the benefits annexed to them, altho' some of them are afraid that they are not real, and would wish to have the fruit of the promised land in the wilderness that they might not travel farther. What the godly are most fond of is the sweet visits of his loving and reconciled countenance. There are no such promises made to it as to the poor in spirit who mourn, hunger and thirst, &c. &c. And, indeed, those sweet visits are only sharpening their hungering and thirst and felt poverty, because they seldom enjoy them long at one time; so that their character is poor in spirit and is kept with only from hand to mouth. I have heard from the pulpit that it was probable that saints in the other world would be sent to visit other worlds, or stars, and associate with their inhabitants, like Mahomet creating an imaginary heaven for carnal pleasure. No doubt, while we are in this imperfect state, the sun, moon, and stars, yea, all God's works and providence may and ought to lead us to the fountain that made them. But I do not see when the veil is taken away from our eyes to see the star of Bethlehem as he is, who is the brightness of his father's glory and the express image of his person, how the star with its brilliant beams darkens all created objects, and, even, the partial token of that the saints enjoy here now and again. Their eyes are not fixed upon stars and worlds but upon God in Christ in his perfect purity and redeeming love. What need is there to visit stars and leave the sun unexplored, the sun of righteousness which men and angels cannot search out through all eternity. My sun, my shield, and the horn of my salvation, and my strong tower, who shall separate me from his face! shall tribulation, peril, or sword, &c. &c. I shall be swallowed in thy love to all eternity! O wonderful free love that is able to save to the uttermost sinners of whom I am the chief! why did he love me such a sinner, but because his love is free. He saw all my sins before he saw myself in existence, and that I would grieve his spirit again and again. Why loved he such a sink of enmity and of all uncleanness but because he will have mercy upon whom he will have mercy. He my deliverance wrought. I heard other

sermons without the name of Christ mentioned in them, yet they call these gospel sermons, dry history, Philosophy, and morality. It is strange if this is the gospel that the great Apostle of the Gentiles preached when he determined to know nothing but Jesus Christ and him crucified. For my part, I never heard a sermon so effectual as that of John the Baptist, and those who follow his example, and that is, "behold the Lamb of God that taketh away the sin of the world," to kill sin root and branch and this will bring forth the best morality. I would far rather hear what Christ can do and is willing to do, than to be told what I can do, for I know by experience that I can do nothing but sin; here they tell me that I can repent at any time, or at all times; but I have learned the contrary by experience, for instance, I fell off a building and got all my ribs on one side broken, the Doctor was passing by shortly after and was called in, and after bandaging me as well as he could and listened to the blood rolling in my breast as I breathed, he went away and all followed him to the door to hear his opinion, the first who came to the room was the mistress, I asked her what the Dr. said! she being a sensible woman did not like to tell me, I asked her to tell me just what he said, and, to the praise of free grace, I need not fear the worst.—She told me that the Doctor said that he thought that such a blood vessel was broken in my breast, and, if it was, that I would be dead by 6 o'clock to-morrow. I had but little or no doubt but it was so, for I could hear the blood rolling myself, and for pain I had enough of it, and living of course I thought it wisdom to look out for eternity; yet, after all, bringing the suffering of Christ and the way that sinners can be saved thro' him, yet I could not come farther than a dead, rational thought. I could not come to the lively desire nor see the glory of the Lamb of God which is the glory of Heaven that I had at other times; then, I saw, if the work was undone, it would be undone forever for any thing that I could do, that if one earnest and lively desire after Christ and his righteousness, even at the last gasp, would save me, I could not desire it, such desires as I often had before after Christ and the merits of his blood when I was not so near death as I was then to all appearance. Another instance of this, I attended the funeral of one of my neighbours, I thought it a proper time to improve as to my own concerns for eternity, that the dead might preach to me to be ready as I did not know but I would be the next; such occasions I generally improved to that purpose and some times with good effect, but this time I continued as dead and stupid as the corpse that was carried before me any farther than

this dead rational way of thinking which is not hid from the wise and the prudent. Upon seeing the vanity of human life, and how few there are who experience the change that is necessary to salvation, strange thoughts appeared to my mind and would run into it as of themselves, and that was, what a pity that the whole of the human race would not cease to exist, it would freely run in my mind the way it would be accomplished if ordinary generation ceased. But the glory of the Lord Jesus was hid from me that day. They tell me that I am an antinomian, that I hold to election and that all the elect will be saved, whether they will or no, let them do what they will.

Ans.—By the view that the bible gives of God, as almighty, omniscient, omnipresent, unchangeable in wisdom, holiness, justice, goodness, and truth, all the elect must come to Christ if God is able to draw them.

But they tell me that He must draw them against their own will.

Answer.—I say no, for instance I am some distance from home and coming back again the shortest way I can, I meet with men who tell me that some men have been killed upon that road by wild beasts and that no one passes with his life, because I believe the men to tell the truth, I will take another road to save my life, not that I see any beauty in the new road more than the old one, nor even as much, yet, to save my life I am willing to take it, that is the way the Lord dealt with me under conviction. I was willing to leave off one sin and then another, &c. &c. to save my life, yet I am no better. The stirring of corruption within is still remaining and gaining strength, I will strive against it too, to save my life and do what I can, but this failed me as well as every other effort; all the time it was to keep me out of Hell or to save me from punishment; but I was made to see that all will not keep me from hell; here I am not ignorant of the history of the gospel that Christ came to save sinners, I am willing to try him to save my life not that I see any beauty nor glory in him nor in the way of holiness, but that he is needful to save my life, because I am a sinner and he came to save the same. Here is where thousands and tens of thousands miserably perish; here is where the Armenian stumbles and perishes; but, here God showed me that this was but dragging work only to save me from Hell—the brute kind hates punishment as well—and not walking freely I did not love God for His own perfections, nor thank Him in remembrance of His holiness, nor Christ for His glory and love's sake any farther than the wise and the prudent love

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morality for its good order in society, that is, that they need not carry their instruments of death with them to save their life or property. God said; I will bring my people from Bashan hill, yea, from the depths of the sea. The heart of the king is in his hand as the streams of waters, and to the elect grace is irresistible which carrieth all before it. Who will put briars and thorns in battle against the mighty God of Jacob. But it appears to me that this generation lost the key of knowledge in the midst of all their arts and sciences.

Question.—Wherein is it lost?

Ans.—1st. It is lost in so far as God's sovereignty is denied him in all spiritual matters, according to his word and as far as he is denied the privilege of the clay potter to do what He likes with his own, is not preached?

2d. It is lost in so far as the spirituality of the Law is not preached to convince the world of sin, because they do not believe in Jesus, and to prove the depravity of our nature that God took such particular notice. Every imagination of man's heart is only evil continually!

3d. It is lost in so far as it is not preached that man is in a state of enmity against God; and that Godly example and religious education will not remove it.

4th. It is lost in so far as it is not preached that union with God must take place before communion with Him. Unless a man is born again he cannot enter into the kingdom of heaven.

5th. It is lost in so far as it is not preached the working of the mind of them who are coming to Christ, and the false refuges that souls are ready to rest upon short of Christ and His unspotted righteousness. The heart is deceitful above all things.

6th. It is lost in so far as the difference between true and false faith is not preached. All have not faith.

7th. It is lost in so far that Christ and Him crucified is not preached than which the Apostle was determined to know nothing among the people.

8th. It is lost in this generation in so far as any sound doctrine we see from the press, is, for the most part, the work or abridged from the work of Divines that lived a century or two back.

June, 1843. In March of this year my wife and I attended a sacramental occasion, we went through the customary preparation of the church of Scotland, but the Sabbath was a dry time to us both, but to me it was a terrible one. For many years I had but little or none of the blasphemous thoughts that I often shake off, but when I went to the table, if hell itself were opened no worse nor more numerous blasphemy could come out of the infernal den than was moving vigorously within me, and from

that to all ribaldry and nonsense, so that I had a hard time of it praying lest they would come out at my mouth before the whole assembly, and what was worse I had not the spirit of prayer; but it was not long till He who has power over the evil spirits visited us in His love, I hope to the praise of His grace. It is true that those who minister at the altar may never taste of the offering of Christ. I observed two sorts of thundering preachers, the one for the outside, and if men walk not so hell is opened at every turn, 1 Cor. 6, 9, 10; Rev. 22, 15; yet they give considerable allowance for circumstances and for the weakness of men, but if you do these things you do well. Farewell. The other is for proving the depravity of man from the spirituality of the holy law of God when compared to the working of men's minds. The soul that sinneth it shall die. By the works of the law no flesh shall be justified in the sight of God. All have sinned and come short of the glory of God. The heart is deceitful above all things. We are all as unclean things, and our righteousnesses as filthy rags. The ploughing of the wicked is sin, his sacrifice is an abomination to the Lord, because of his polluted nature. Here hell is opened at every turn for every sin, yea, and for every duty, such as prayer, fasting, hearing, &c. The change that is necessary to salvation with those does not consist in leaving off immorality and becoming moral men, nor in praying morning and evening which they neglected before, nor in attending upon religious means upon the Sabbath which they profaned before, nor in works of charity which they were void of before, nor in fasting and prayer to which they were strangers before.

Objection.—They are thundering preachers indeed who condemn people for their best duties as well as for their worst sins, and tell us that conversion does not stand in any of these things, nor even in the love towards it.

Answer.—I tell us wherein it consists, that the first step to conversion is to know in some degree that they are unconvered; the first step to the straight gate, in order to get in, is to know that we are out; the first step to get a new heart is to understand that we are without it; for it is vain to tell a man to come in while he thinks that he is in already. Those thundering preachers tell us that the fountain is bitter and that it must be made good before any sweet can possibly come out of it, and that morality will not make it good, that the inward motion is the spring of action and not the outward man only. Unless a man is born again he cannot enter into the kingdom of heaven.

Question.—Wherein consists this change in itself, without this racking of mind that you spoke of as required before it?

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Answer.—It is written in the gospel of John 4th chap. 14th ver.
 But whosoever drinketh of the water that I shall give him shall
 never thirst; but the water that I shall give him shall be in him,
 a well of water springing up into eternal life. The first quality
 of this water, they shall never thirst; the second is, that it would
 be in them as a well of water springing up into eternal life: first,
 they will never thirst, that is they will never thirst after the vanity
 of the world with its lusts and fashions. Second, that it
 would be in them as a spring of water running up into eternal
 life, that is, instead of vehement desires after the vanities and
 pleasures of this world, they desire after more and more holiness
 of heart and life, more and more communion with God in Christ,
 and to understand or to see more and more of His glory and re-
 deemming love, and to glorify Him that provided such things for
 them; this is their main desire, and when they are taken off
 their main object by their worldly business or by the force of
 temptation, they sigh and mourn for it; and their sigh is heavier
 than their cry, so that they even hate themselves for it. Even
 in the case of this woman Christ drew her in the general
 method when He might enlighten her understanding to see
 His glorious excellency as God, Man, and Mediator, the true
 Messiah, yet He let her go on in the use of her natural faculties
 that so He might tell her of the quality of His water for
 she never had it, and was not conscious of being without it;
 and here may be observed the infinite wisdom of God; He did
 not tell her of her fornication in one word, but go call thy hus-
 band, as if He only supposed that she had one; by mention-
 ing her husband most likely her five husbands were brought to
 mind, and her ill-spent life, before He told her of it, and, like-
 wise, that there was a God who knew all things is obvious from
 her confession, that the Messiah was coming who was called
 Christ and that He would tell her all things; she took Him to
 be some Prophet who knew some things when He told her of
 her five husbands. But, at last, He who speaketh to you is
 He, shewing her His glory as the true Messiah, so that she
 went not to send the people to see Him but to bring them along
 with her for she wished to see him again herself. Now, if her
 nature had not been changed, she would have gone away quietly
 and never made mention of such a Prophet, for fear that by
 telling others of her adultery, it would be the more exposed to
 the people what she was. But the language of her new nature
 was, let the people know and say what they will, I want to see
 more of His glory and love, and that they would see it like-
 wise. Here it may be observed that a right spring is never
 dry, and so people may come to be afraid of the muddy waters

of the pleasures of this world and leave them for a time, but when their fears leave them, they thirst for it again in some shape or other because their nature was not changed, like the new that has been washed, for the words of Christ put it out of dispute, it is not that they will not thirst for a while, but they shall never thirst. They went out from us because they were not us, if they were of us they would have remained with us.

Now, I would ask have you drunk of this water? I do not ask were you awakened, no, not to a high degree! neither do I ask do you go regularly to Church, and say your prayers! but do you follow what is called the innocent merriment of the world? is your mind for the most part thinking upon the word of God and things of the world to come? and when by worldly business or the force of temptation you are taken off your main aim, do you hate sin more, and hate yourself on account of it? if not, you have never drunk out of the well of Bethlehem, as God is truth, your treasure is not in heaven because your heart is not there.

Obj.—God's truth deals with you in an extraordinary manner in what you call conviction and conversion, especially in that hugging and twisting of mind in conviction.

Ans.—I say no. If I may be allowed to compare myself to what I have seen, heard, and read of others.

Obj.—This awful horror and racking of mind are not necessary to believing in Christ.

Ans.—I grant that it is no desirable qualification, the sorrow that women have in bringing forth children, yet, God said in sorrow shalt thou bring forth children, Gen. 3, 16; and ordinarily it is so, although one may not have as much as another, yet never has a woman brought forth a child unknown to herself at the time. It appears that this was the ordinary way in the days of Job, for Elihu speaks of it as plain as any gospel minister can to bring man from his purpose, Job 38, 14, or, as the Gallic smith, from his deings. We see in the 21st verse that his flesh was consumed, and at the 22d his soul draweth near to the grave, and his life to the destroyers, &c., 29th all these things worketh God oftentimes with man. It appears it was a general thing, although by dreams it was brought about, compared with the 107 Ps; and the history of revivals, and of individuals in our gospel day is, for the most part, the same, although one may have as much sorrow as other seven.

And these a new creation effected, old things passing away and all things becoming new, and the one who is the subject of it know nothing of it! I shall be obliged to you to send me a copy of the book, if possible.

If it was not that people are often in sorrow and bringing forth as it were wind, there would not be a saint on earth who would not have a full assurance of the love of God to themselves in particular, but knowing the terror of the Lord and the reality of things not seen they go safely and tremble at God's word.

I spoke to several Ministers and preachers since I came to Canada and by the help of reason and history, they said something of religion. But in the pulpit again, if I were not to believe my eyes better than my ears, I would think that there were different men there; they begin their old way of basket making of do and live. I spoke to one of those book learned babies about keeping the Sabbath, I said that we were not to speak our own words nor think our own thoughts; Oh, said he, that is only men's word, God only said, thou shalt not do any work; and, as far as I know, his doctrine confirmed by his practice, brings forth fruit an hundred fold where he lived at the time. Woe unto the people that are led by those blind leaders.

The Revival that I spoke of. Here I will give as correct an account of it as I am able; and, as I am so far from them who could give a better, mine must be very defective in many respects as to the time. The rule that I go by is that I have no mind of any minister in the parish before this man who was the messenger in the hand of God of this revival. How long he was in the place before this general awakening took place, or what year or years it took place in, or what month or months the Spirit of the Lord was most poured down in its convincing and converting influence I do not recollect; and, what is worse, I was a persecutor of the cause rather than a friend, till the Lord visited me with His grace; and I thought that I ought to make mention of such a glorious manifestation of the power of God in saving sinners; but I had one advantage, I lived in the place where they were most holy of all. This wonderful work of God alarmed even the powers of darkness, so that some of its invisible agents assumed a visible form; this I had from those who saw them. Here I would confine myself to what I saw and heard without inquiring. I saw people flocking from all parts of the Island to the means of grace, so that the church was not large enough to hold near the people upon the Sabbath, nor school houses to hold them upon the week days at private meetings, and some stayed for days together from their own houses making the salvation of their souls the one thing needful. The outward appearance of some under those religious impressions was wonderful, some crying out with some scripture in their mouth and praising God, others screaming out as in great distress of mind, and others in a contrary frame, and so many of them crying out at one time that one could not hear

those who spoke or prayed; some rising up clapping their hands and as if dancing, some sitting down or lying on the ground as if they were trembling exceedingly, some reeling themselves upon the ground as if fainting away. But when the Spirit of the Lord appeared to be drawing away, as to its converting influence, the prayer meeting houses began to get less to attend them; a great many fell off altogether, and many sat down in a dead, cold form of godliness without the power. I heard that upwards of one hundred and forty were converted at that time, but whether this number was converted in one month or two or in what time, I never heard, or is it correct, I do not say; but there was one quarter of the island that was not much moved all this time. Here it may be asked what I thought of this outward appearance? I confess that I am but a very imperfect judge of it; the Lord did not give me such a sense of my sin and misery but what he enabled me to bear it in silence, nor favor me with so much of His glory and love in Christ as to be so far overcome; although the word of God is plain upon it, that the influence of the Holy Ghost is compared to being filled with new wine, dancing before the Lord, and trembling, and no strength left in them. I am not at all surprised that people under the awful sense of an infinite God's wrath due to them for their sins cannot keep silence, nor under a sense of the redeeming love of God in Christ to be unable to hold their peace; and my opinion of it is the more of it the better, provided that the mind is enlightened to understand the scriptures, and the account that they give of the dying love of Jesus; and, indeed, it is more surprising that they would keep silence; and, upon the other hand, those who are alive to their state by nature, as being in a state of enmity against God, and God their enemy, would cry out in this awful sense is not a surprising thing. I hope to spend my eternity with some of those songsters who cried out in Arnan, and to help them to sing the song of Moses and the Lamb forever and ever. But how far the enemy of mankind was permitted to imitate this work of God in His own subjects, I dare not determine. I was well acquainted with a woman who continued in some of those outward appearances in times of worship, and, yet, could curse her own children in cold blood at the fire, and profane the name of God for little reason. She often told me that it was not any views that she had of herself as a sinner, nor any view that she had of the love of God in Christ that caused it, but it wrought upon her in a way that she could not account for; and I knew others who were so but fell away altogether.

This revival had such an effect upon the worldly conduct of the people in general that it might be said to change the face

of things altogether, at least where I lived: it vanished almost all ungodliness out of the place, all vain and unnecessary meetings were done away and in their place were substituted religious meetings, the sanctification of the Sabbath and the observance of the worship of God in public and private, nothing done upon the Sabbath that could be done on Saturday, or else delayed till Monday, no talking about worldly affairs in the least degree among the godly, and very little among any sort; all fuel brought into houses on Saturday, water brought in a sufficient quantity for the Sabbath, no dishes washed, no house swept, and as little cooking done as possible, children strictly forbidden and watched lest they would be talking about their own plays and toys, no allowance for them to meet together except in a case of necessity, such as looking after cattle. If I may be allowed to compare the godly in Arran to those who are so called here, I can scarcely know where to find one, yea, those who are thought to be perfect here, some or the most of them profane the Sabbath themselves, as their children do so by their knowledge. Has the unction that God used to give His in the day of their effectual calling, ceased forever to teach the spirituality of his holy Law as the rule for His children to walk by? I told this to a Methodist Preacher, and he said it was but a self-righteous dead form. I said that it might come to that but that it never come from it. I knew sprightly young girls in the bloom of youth bidding farewell to all worldly vanities, pleasures, and passions, and their conduct, for the future, was answerable to the command which the Apostle Paul gave to Timothy, to give himself wholly to it, according to the station that the wise Ruler of all things had placed them in, yet, pleasant and cleanly in their deportment. O! wonderful free grace!

This William McKinnon whom I mentioned, I suppose that he was converted among the first, and when the book-learned ministers were imposed upon them by the patron, he separated with the little flock of Christ and was as an exhorter to them, and one of the name of Robert Black was assisting him, with many others who were the heads of Prayer Meetings in their respective places. This Robert Black was the greatest enthusiast, as the world calls it; that ever I knew, or, in other words, he enjoyed more close and habitual communion with God in Christ, and he bore fruit accordingly, the fruit of humility and love; and I think his wife had been brought by grace as near to that frame of heart which Mary the sister of Lazarus was in when she sat at the feet of Jesus hearing the gracious words that proceeded out of his mouth, as any have been since.

17 Jan. 1845. For more than a year past it was coming often to my mind that by the course of nature I was drawing near to my journey's end, and was something afraid when looking through the dark valley, and I thought that I ought to pray to God that my lamp would be burning, and, that I would enjoy the light of his countenance, which prayer I seldom or ever used before, although, for many years I saw nothing in this world that would entice me to stay in it; but I felt desirous, if it was the Lord's will to spare me, that I might be the means of helping the young children which he has given me, till they would be able to do for themselves, and not be trampled upon by others.

December 10, 1844. This morning a little after I arose, I felt some weakness in the small of my back, and, in a few minutes it spread over the lower part of my body, in less than five minutes I was wet all over with cold sweat by extreme pains, which took away all thoughts of what was dear to me in this world and turned my mind upon the world of spirits, and in all likeliness, that in a few hours I would be there.— The joy and solemn gladness that I felt in going home to my father's house is past the power of language to express; this violent pain lasted for about half an hour without any ease.— By the gladness that I felt, I afterwards thought if it was to be bought by such excruciating pains, that I would be ready to buy it every morning.

O for the tongue of a ready writer that I might lament over the Church of Scotland, how thy founder laid thy foundation in precious stones, thy walls were cemented by the blood of thy noble martyrs, in thee was heard the voice of the bridegroom and of the bride rejoicing, thy children were seen in thy streets playing as if filled with new wine, and thy old men in thy gates doing justice, thou wert made perfect by the perfection of thy founder, thy gates' bars were made strong, being made of lignum vitae; but Jeshurun waxed fat and kicked, thou boasted of thine own beauty and acted the part of an unchaste woman, therefore, thou art brought down wonderfully, the noise of thy fall is heard at the ends of the earth, the kings of the earth would not believe that the enemy would enter thy gates so easily, which they could not effect by fire and sword, while thou didst keep faithful to thy first husband; but, now, thou art as a vessel that none (no true Christian) delights in, all flee from thee lest they should touch thee, being unclean, yea, thou art ready to be thrown into the graves of the uncircumcised that went down to the pit with Gog and Magog, surely thou hast committed fornication, or thy husband would not

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have devoured thee, for it would be contrary to his own Law; the blood of saints were found in thy skirt and not by secret search, you have seen the destruction of thy sister, the Church of England, referred to; (Charles II. who banished all the Godly Ministers) so that God gave her up to the lusts of her own heart; and let her wander in a counsel of her own, your Prophets warned you of your danger.

Mr. Alexander Pedan said, as I heard, that the day would come upon Scotland; that one might ride a whole day without seeing a smoking house, or hear a cock crow; if this were done by fire and sword the evil would not be so great, it would only kill the body, but thou art this day without a converted minister or member, without a minister to crow in truth, and without the smoke from the hand of the angel of the covenant; all this is not your worst misery, but that thou art not alive to it! What balm would I not offer thee! If thy deadly wound might be healed, would I not tell thee of that soul reviving balm, Aloes, Myrrh, and Cassia, to see, if possible, you would make Him, thy first husband, once more glide out of His Ivory Palaces. But thou hast rejected His person and for that the smell of His garment is not sweet to you. Will I not tell thee there is a balm in Gilead and a Merciful Physician there, who takes no pay and never yet failed to cure! but you made choice of Parphar and Abanna. If my heart does not deceive me, if God was to call for it, and give the wanted strength to go through with it, I would give my heart's blood to heal thy deadly wound. But why need I offer my dross when you counted an unholy thing, the blood of thy first husband, by virtue of which thy foundation stones were laid in beautiful columns, and took the crown off his head and put it upon an earthly worm. And, as the mother so is the daughter, the Synod of Canada. The old Lion caught enough for herself and learned her whelps the art of catching their prey, and sent them to the colonies to be set up by Mammon at vendue to the highest bidder, to murder souls secretly. And, like her mother, the old proverb is a true one with her, a bird in hand is worth two in the bush. And this is evident from her own mouth, in declaring that those who seceded from her mother were likely to be starved at the end, although glutted at the first. And she was afraid to be thrown entirely upon the store house of the covenant, and was of the same mind of Balaam. And to cover her nakedness she speaks well of thy beauty in the days of thy youth, calling thee the fairest of the daughters of the reformation, and of the exploits achieved by thee in the days of thy youth, yea, and of late times too; but she having

drink as much of the cup of thy fornication (the love of lucre) forget that there was never a whore but what was once a virgin; and, in this her intoxication, declared that the gospel was preached in purity from all her pulpits, but I am sixteen years in Canada, and have heard many of the name of the Church of Scotland Ministers, but what they call gospel in the Island of Arran I never heard from any of them. Micah, III. chap. v. 12, 12. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divide for money: yea will they lean upon the Lord, and say, It not the Lord among us? none evil can come upon us.— Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

It is true that I never heard say of them who escaped with their lives out of Babylon. How gladly would I change my mind if I could with good conscience. But did I say that they were only murdering souls. To prove what I say to be true: I attended a sacramental occasion at —, there were some young communicants, as I understood, intending to come forward for the first time to the Lord's table; if I was of the Church of England's opinion, that they were converted in baptism, the Parson went on well enough in telling them their duty by rote in a legal strain; or, if I was of the opinion that I held myself when I was 25 years of age, that as we were christians we were children, although disobedient at times, I could find but little fault with him; but not a word of the necessity of being born again or adopted into God's family first before they have any right to the children's bread, unless they wished to eat and drink damnation to themselves; and he made use of it as an argument to encourage them to come forward, asking, what was he worse who come without the wedding garment than those who refused to come. It appears to me that any man who has read the same passages and thinks upon them with any seriousness may see the difference, the one is bound hand and foot and thrown into utter darkness, and, as it is not literally fulfilled in any that I ever heard of, not even in Judas, I take it to be as if God was to say, give him over to a judicial hardness of heart and blindness of mind, till at last he shall fall into utter darkness where there is weeping and gnashing of teeth. The others who refused to come were left in a state of probation. It is true the king said that they were not worthy—none are worthy but as far as the worthiness of another is imputed to them—the truth is there is none righteous, none not one, this is the declaration of the king. This is the ordinary way that men eat and drink damnation to themselves. My heart preached

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over the young creatures led on like lambs to the slaughter by their blind shepherd. This is one of your true born sons who turns the most soul reviving and heaven quickening ordinance to be the strongest hold that the enemy of our soul has upon the earth. You would do well to gather your whelps to you and send them to some silver mines with Demas some where else, and put a stop to the shedding of blood of souls in the colonies. For, generally, young communicants are much concerned, although they might never have been awakened to their awful state by nature; they are like a young twig that might be bent any way almost as far as opinion goes. It is true they cannot change themselves from a thorn twig to an olive branch; yet, if it was told them from the word of God where they stand, they can greatly ly bend towards it by crying to Him who is able and willing to to change them. I have read in an American Tract the observation of one, and I think a true one, that ninety-nine out of a hundred who communicated unconverted died so. If you would send us one hundred of the profanest of the human race for each of these worldly minded, ignorant ministers, we would not be in so much danger by them; and this is evident, they did not ascend immediately out of the bottomless pit but out of the smoke; for, if it was not for the darkness and ignorance that covers the earth, formidable as horses or lions as they might be in their religious pomp, and in pressing legal duties by strength of reason upon unconverted people, and hidden as their sting may be in their tail of ignorance of the power of godliness, and their covetous desire, they would soon be exposed and put to shame. This pressing of legal duties upon unbelievers or unconverted people as if they were saints, is as useless as to tell them to wash an Ethiopian white; and this is evident from the Pharisees, it could not be deemed that they were holy men and worldly, so that Christ pronounced them to be white outside, and often encompassing sea and land to get others washed outwardly, they were only making them more the children of hell, so that it is easier to convince whoremongers and adulterers than those moral people; this is all that your sons are doing whithersoever they may be; and it is evident from awakened persons that there is no real washing from this earth, the more they wash the more unclean they find themselves; when the beholders are ready to think them most clean, yea, cleaner than the very godly; yet, in their own eyes they are no better than a washed sepulchre, within full of dead men's bones and all uncleanness.

Obj.—Would you wish to leave the unconverted to a lawless liberty without washing at all?

Ans.—Were I to tell a man coming out of a coal mine to

wash himself, it would not be his immediate duty to do that, his immediate duty would be to look out for water, and then wash.

Obj.—But washing pre-supposes water.

Ans.—If it supposes water in baptism, perhaps they who are washed there are nearly as rare (for they are as rarely mentioned in scripture) as those who go to heaven without tasting death. 2dly, If it supposes our rational assent to the word of God, or to any Christian creed, let it be ever so sound, (in thy name we have cast out devils,) it is not right. 3dly, If it supposes that the performance of religious duties merit the favor of an offended God, it is erroneous. 4thly, If it supposes the well of Bethlehem; why are the people not asked how they come at it? what reception they got from the garrison of the Philistines there? concerning which I will speak a little more in another place.

I am persuaded from what I have said that any one may see that these blind guides are only strengthening the kingdom of darkness at every turn, and, to bring up the rear, the temperance cause makes his kingdom in Europe and America most secure to him, as it is handled by them. What I said of baptism has no reference to infants which die in infancy. I say that these moral duties are not the immediate duty of any unconverted man or woman, but to look out for the living water, the blood of Christ, and being adopted into God's family; then, the cause produces the effect as naturally as fire produces heat according to the strength of it. To them that believe He is precious. It is true, it is the duty of ministers to keep the godly in remembrance of their duty, because they are slow to understand and ready to forget; but to press even the godly to those duties without telling them to keep their eye upon the Captain of their salvation, they neglect the best part of their work; for if they go about those duties without having their eye upon Him as their Captain, the yoke that was easy, and the burden that was light, may become no light nor easy burden to them. But the Interpreter, one among a thousand, will teach this lesson to all the heirs of the promise, although it may be after a long and painful experience. Whatever moral change those ministers of Moses may produce in the people that are unconverted is, to appease God and to merit His favor; yea, even in an awakened soul his repentance and turning from sin is only extorted from him, Ps 78, for fear of His wrath and not God's goodness. Whatever is in man his deceitful heart covers it over to make it appear fair. The faith which purifies the heart worketh by love. The description of these locusts that others may, perhaps, take to be the followers of the beast, I take to be the ungodly ministers of every denomination. In the 23d chap. 21st verse of Jeremiah, "I have not sent these proph-

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ets yet they ran ; I have not spoken to them, yet they prophesied.' 22d, "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Isaiah 56, 10, 11, 12, "His watchmen are blind : they are all ignorant, they are all dumb dogs, they cannot bark, &c., &c. ; likewise, in the general epistle of Jude.

Question.—What has become of the remnant which you said God had reserved for Himself in Scotland ? has He made a general sweep as with the besom of destruction, and repented not in the day of His fierce anger, of the whole of the church of Scotland ?

Ans.—No : He only put her in a sieve and sifted the chaff out of her, not the least seed fell to the ground ; although the heathen raged and the people minded vain things, kings and princes combined, He laughed them to scorn ; yet, notwithstanding He anointed the Lord Jesus as a King over His own in Scotland.

Free Church of Scotland, according to my method I think that your King has dealt bountifully with you, in bringing about, in His holy and wise providence, the time when you had an opportunity of throwing off the shackles of tyranny under which you have been groaning for so long a time. You would do well to remember the poor wise man in the city who saved it from destruction, and give Him the glory that is due to His most holy name, and not to undervalue His benefits because you bought it so cheap, which would not be too dearly bought by the blood of thousands. Foolishness is bound in the heart of a child, but the rod puts it far from him. You send your messages over the sea, for which our divine Synod of Canada gives you but little thanks, and tells you that you had no right to do so, that you might have been contented to set fire to your own house without wishing them to do the same. You expected to reap where you have not sown ; you knew what sort you were sending to the colonies, that it was like every other article of commerce, what would not take in the market at home is sent to the colonies ; you know that nearly the whole of them were book learned men, ignorant of the power of godliness ; this they did not know that you left in the old establishment only. Learning is with them the one thing needful, because they are ignorant of experimental religion themselves, never had the right faith in Jesus or He had been more precious to them. What part of our blood may be required at your hand I do not determine ; perhaps, as charity begins at home, you are excusable ; but our state is deplorable ! If you were to send us a few young men, as travelling preachers, upon

whom the mantle of the prophet fell ; it would be better to hear the truth four or five times in the year than to hear a spurious gospel every Sabbath. That thy glorious King may make thee the fruitful mother of thousands of millions is the earnest prayer of your son. Truly, &c.

Question.—What is the cause of this visitation of Providence in the Church of Scotland?

Answer.—By the views that I take of such visitations, I grieve not the spirit whereby you are called to the way of redemption, in those who are sealed; but I am more than ever grieving the spirit of God. As a King who does not take a particular care of every individual in his kingdom how they act or speak ; but once they are enlisted and receive clothing and pay, then they are better watched, and punished for their transgression when others are at liberty to rove as they please. He is a God that forgave their sins, although he would have vengeance upon their inventions. What mercy ! but with a fatherly chastisement for their good and the glory, as if God did not expect fruit of them that he did not particularly labour about by his spirit. But what particular sin or sins may be the cause of it, I will answer in a way of supposition which may or may not be the true cause.

First, may I not suppose it enough of cause that men for their learning are licensed to preach without giving any account of their conversion, although they may give a rational assent to the creed of the Church to which they belong ; but as the godly was the weakest side, as is obvious when brought to the test, this is not entirely their sin ; but I do not see that they are in the least free of it because they did not stand against it.

Secondly, may I not suppose that wise virgins as well as foolish slept in Scotland, at least some of them ! May I not suppose that some of the godly ministers as well as the unconverted were performing nearly all their pious labours within the walls of the Meeting House, and that probably upon the foundation that the elect will be gathered by those means. I ask was not the great Apostle of the Gentiles as strong upon that foundation as any ever since, yet we find him like a burning Seraph going from one place to another in season and out of season, into houses and in the market place, as if he thought that he was able to convert men independant of the spirit of God ; yet, we may hear his confession, Paul may plant and Apollos may water, but God gives the increase.

Thirdly, may I not suppose that they neglect the dying, as if no such instance as the thief upon the cross and the man

at the eleventh hour were in the scriptures! May I not suppose the language of such conduct to be, that, if God intended to convert them, he had done it by their ministry before that time; or, if they were converted their salvation was sure. What need had James to tell them to call the elders of the Church to pray with and for the sick but that their prayers might be the means of their recovery, or be the means of some spiritual good to them. Elias was a man of such passions as we are, and prayed seven times; might he not have said the rain will come for God said it, why need I pray, for I cannot bring it!

Fourthly, may I not suppose there is too much of the love of the world even among the godly, when we find them dead and hundreds if not thousands in their coffers; perhaps, to make their heirs ten times more the heirs of hell than perhaps they would be without it; and to spend it in unnecessary pomp and grandeur is as bad. May I not suppose that their is no sin that the king of the Locust hides himself more effectually under than the sin of covetousness which is idolatry, because the Scriptures say, he who does not provide for his family is worse than an infidel; and that children were not to provide for their parents, but the parents for their children. I consider these two passages as permission, for it was permitted by Moses for men to put away their wives upon all occasions, yet he who knew what was in man told them in plain words, that it was for the hardness of their hearts that Moses permitted it, and that children were to provide for their parents. But here is an express command, Matthew chap. 6. 10, Lay not up for yourselves treasures upon earth. Of all the sins and duties that ever I heard from the pulpit or press, I think the sin of covetousness is least spoken of, as if they were willing to hide it, or, that the Scriptures were deficient in marking it with all its symptoms. Here is the rule of prayer, give us this day our daily bread, and not give us bread for thirty or forty years; but to come to the wonderful provision of the covenant in which there is no deficiency, if such a thing is among any or many of the godly they may expect brass for their gold in these words, He gave them their desire, but leanness to their souls. The broken face that some of these covetous ministers has, is worse than in telling the poor, that can scarcely provide rags to cover their own and their children's nakedness, to help society for the spread of the gospel, when they themselves fare sumptuously every day and are clothed with the best, and have hundreds of pounds at their command, give so little! May it not be said to the poor do as

they say and do not as they do; and it is wonderful the exertion that the poor make that it may be said if they give a sixpence that they have given more than their Minister, although he has given twenty or a hundred pounds. May I not suppose that God will visit this iniquity of the fathers upon the children unto the third and fourth generation, for I consider their riches no less than sacrilege. I. Samuel, Chap. II, 29, Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

It changes not the matter nor sends off the judgment, whether the parent is converted or not, for God will have vengeance upon their inventions, although, because of the unchangeableness of God, the souls of them whom he entered into the covenant with, will be saved as by fire, as we may see in the case of Eli.

May I not suppose if there is any or many of these cases among any or many of the godly, that it was enough of cause for God to have vengeance upon their inventions. We may find a Methodist Minister with £25 a year, who labours more among his people than half-a-dozen in Scotland upon the old footing before this disruption took place. May I not suppose that they are more like the preachers of the New Testament than the Church of Scotland Ministers are, and some of them as to method of delivery, are not much behind.

Fifthly, may I not suppose this indolent way that they have of having their sermons in their pockets, in black and white, the language of it to be to the spirit of the most high when they take it out of their study, tarry ye here till I go and worship yonder and come back, instead of the secret groaning of soul to God, that I suppose them to have who have to deliver their mind. It is true I never knew any of the godly in Scotland who made a practice of putting such an embargo upon the spirit of God.

Objection.—But they have another substitute for the spirit of God, besides their written paper, and that is a black cloak and a white neck cloth.

Answer.—It appears that they have more virtue than Fortunatus' cap ever had. I was in a place where a young couple was to be married; the Parson came and a man with him carrying a bundle, he was in a grave apparel all superfine black with a white handkerchief about his neck. I thought that he had all the appearance of a minister, but the next sight that I got of him he was in a black cloak with white square butts down upon his breast,

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in this dress he performed the service ; I saw him going away in the same dress that he came in ; but who was to carry the cloak, I know not. At another time I heard that a stranger was to preach in — ; although I had several miles to travel I was there before him. After a little time I saw the appearance of a gallant young gentleman walking up to the pulpit with a very light air, in a silk cloak, as I supposed ; ascending to the pulpit he took his copy-book out of some place about him and put it into a large book, which I took to be the bible, which was there before he came ; his appearance was more like a stage player than a minister ; he was well shaven, his whiskers drawn to a point towards the corners of his mouth and well combed towards his face, his hair divided upon the corner of his head as well as it possibly could be. If Lucifer himself had half a dozen such bucks to turn out between Saturday night and Sunday morning, he must have more patience and fortitude than ever I was master of, or he would have more need of rest, the rest of the Sabbath, than to attend upon them at church ; yet, he labored under one disadvantage, he had to keep his eye constantly upon his copy-book as if he had written it five years ago, or as if it had been handed to him by some friend as he was coming along, so that he could scarcely see whether the people were asleep or awake.

Question.—How did the church of Scotland become so infested with wolves in sheep's clothing ?

Answer.—May I not suppose that the godly ministers forwarded the evil as well as others, by intending one of their children for the ministry from the cradle, or before they had given any marks of being religiously inclined. I suppose that Burns, although a profane writer, was not far wrong in saying, that those who go to college stirks come out asses by dint of Greek, and for the most part it is true, that those who go there unconverted come out so. But I suppose that the children of the godly are seldom enemies to the power of godliness in the first generation. 2dly, May I not suppose this unscriptural wall, that pride and ambition fenced the church of Scotland with, may be the cause of it ; they must have so many languages, and so many years studying divinity before at their peril they attempt to preach. The great John Flavel, as the story runs, learned more divinity one day riding than ever he did in college. I do not see either precept or example of it in the whole word of God as the thing needful. If the blessed Jesus wished to show us an example, he might have called the learned instead of the fishermen of Galilee ; some of the Prophets were ploughmen and herdsmen, but we find the learned finding fault with the poor disciples calling them accursed. That man

greatly beloved, John Newton, declared that his Greek, Hebrew, and Latin were of very little use in the course of his ministry; that he would rather commence with the weakest of his flock than with any of his old foreign languages; like every other tyrannical government, the poor are debarr'd from it and it must be kept for those who cannot dig, and are assumed to beg; although the truth declares the poor rich in faith. And it is evident from their own proceedings, that they do not think as they act, for if a young man takes in hand to go as a missionary to the heathen, or any where abroad, they will license him to preach with so many years less at college. If either spiritual or temporal benefits were to be derived from learning those languages and study, certainly he who is going among the heathen has most need of it; he has formidable enemies of both a spiritual and temporal nature to face, which those who remain at home have not. May I not suppose the language of such conduct to be, let us and our children remain at home, and let them who are not rich enough to spend so many years at college go abroad. As the soul market has become such a genteel trade and money making business, if there is not a stop put to it we will have more than enough of those book learned, poor, ignorant gentry. Probably the greatest part of the godly ministers in Scotland are men who went to college, intended for the ministry, between 15 and 30 years, as God was pleased to visit them with His converting Grace; and probably forty-nine out of fifty in the old establishment were intended for the ministry from their infancy.

Obj.—Would you wish Ministers to become beggars, and learning to fly out of the world?

Ans.—I cannot find any place in the word of God which allows them any more than their meat and clothes; they needeth no more than for the present day, or if they were to make riches and to fare sumptuously and to be clothed in purple, wherein do they differ from the man of the world? for the Bible is not such a thing, but that the enemy of mankind is permitted to make use of it to answer his purpose. Jeremiah Chap. VI, 13-14-15 v., For from the least of them even unto the greatest of them every one is given to covetousness; and from the Prophet even unto the Priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace, &c. This is the character of the unconverted ministers. But as to learning I find no fault with it. But to keep young converts, able through grace to give a fair account of their conversion, from declaring to the world what God has done for them, and in them, according to his word, although they may not be Greek

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and Latin scholars, I do not see any thing in the whole Bible that justifies it.

Obj.—This hot zeal of young converts is an untempered zeal, or rather presumption?

Ans.—Their zeal for converting souls, if it cools, I am ready to think that it was never right tempered, or, if it was, it will need to be tempered again. But, as to presumption, I cannot think that the blind man, who received his sight at Jericho, would presume to give another blind man his sight, when he could no heal himself. I rather think that he would direct him to Jesus, for he is crying for mercy only; most likely all his money was spent, and all that his friends could or would spare, and so he had to beg; and so all true converts find that they must perish forever; after all that they could do their hopes of bettering their state are spent, and they have nothing to plead but mercy. And, if their deficiency of languages was substituted by the Spirit of God, I think that the loss would be very little, for few of them are critics after racking their brains for so many years with college classics. If the profound thought and time were spent in their own vineyard and doing what they could in teaching others, perhaps the amount would be as good at the foot of the account. I knew several young men in the island of Arran who went to college for the ministry; as God visited them by His grace they were exhorting and preaching all the time they were in the Isle, upon week days and the sabbath, although they were threatened by the presbytery of Campbelltown for doing so; yet, they were not afraid of man, but continued. When they had finished their college studies and were licensed to preach, it is my opinion that they lost rather than gained by their learning; they lost nothing as to the spirituality of the law of God, nor of the love and suffering of the Lord Jesus, nor how the law was exalted and made honorable by Him, nor how sinners are converted; but as to communion with God in Christ, and His sweet visits of love and joy unspeakable and full of glory, which the scriptures so often speak about, they seemed, as I thought, to be greater strangers to it than before; while the old veterans in this place, who never were at college, seemed to gain on this point as well as upon every other point. I hope that what I have said is no dishonor to those who by the worthiness of another, are this day worthy ministers of the Free Church of Scotland, as far as I know.

It may be objected here, that St. Paul, in his epistle to Timothy did not mention the necessity of this change as the only qualification necessary, if they were christians, he only asked that they were husbands of one wife, of moral character, &c.

Ans.—I believe that he had as little need; they were idolaters before, and had embraced the christian religion; and I am persuaded that those of the heathen who embrace christianity in our day are, for the most part, soundly converted; yet, we find Paul warning the christians of the Jewish false christians as if he imagined that many of them turned on account of what they had heard of the Messiah's coming, and, likewise, seeing the miracles wrought by them, without experiencing the power of godliness, and even wished that some who troubled them were out of the way.

Perhaps, some may think by what I have said that I think but little of the ministry and ministers, but it is quite the contrary with me. As to the office, it is the most honorable among mankind; and as to the godly ministers, they are the excellent of the earth. But what honor is due to those who run, and God denies having sent them, I do not see; they are blind leaders of the blind, and both fall into the ditch; the honor due to them is, I think, what is due to the leper, to be put outside of the camp as unclean, and to tell them how they may be cleansed.

Obj.—But is there none in the Free Church of the character which you call unconverted?

Ans.—If there are any, there is hope in Israel concerning them, they made use of the talent which they had and that is scripture and reason; but I wish they were out from among them, for they, as ministers, are still an Erastian party in her, and instruments, in the hands of the enemy, to draw her into bondage again; for it cannot be expected that the church can be battered by men God never sent, but the contrary may be expected; and if the Free Church will license men to preach upon the same footing as when in connection with the Establishment, I do not see that they are much better than those they left behind; for I cannot think the Apostle Paul would lay his hand upon the head of any in order that he might be a minister, or a preacher to a congregation, and knowing assuredly that he was in an unconverted state; yet, we find the godly in Scotland doing it, when they are not afraid to tell others that they are unconverted; for it was the people that heaped up false teachers to themselves and not ministers imposed them upon them.

Obj.—But there are no ministers imposed upon the people against the majority of his hearers.

Ans.—So far well done, but the majority of every congregation is unconverted; and when those who rule in the Church license them to preach, may not the majority think them good enough? Probably there is not a congregation in Europe that the one-sixth of them is converted. What will become of the

ministry but to be under heavier bondage than ever ! their number is so small that they are not able to provide for themselves, because the ministry has got to be such a genteel business that what will maintain another man will not do them ; they must have houses that kings might live in, and all worldly grandeur to rate with the nobles of the land. I do not think that the Apostle Paul excepted ministers' wives and children when he gave commandment to Timothy how women ought to dress, although, it appears that they think so, Tim. 2, 9, 10.

Here I will insert a few words of a letter that I received from the Rev'd Angus McMillan, mentioned before, in answer to a letter that I sent to him ; and, although, I have not the letter before me, I think that I cannot be far from the words, or, at least, from the meaning of them, which were as follows : " The gospel is not preached in purity in every place at home no more than abroad, and these philosophical harangues are of little benefit to godliness. If the gospel is preached in purity near you, certainly it is your duty to attend to it ; but, after a patient hearing, if you find that the truth is not in them, I do not say but it is as well for you to remain at home and read and pray." I wish that I was mistaken, but, if there was no pay, I think there would be few ministers of languages preaching in Scotland ; and if so in Scotland, how few there would be in the church of England ; yet, I have seen those who had but one language and part of another, preaching every Sabbath and sometimes three or four times in the week without any pay.

Baptists and Wesleyan Methodists are going nearer to the rules of scripture, as to learning and behaviour, than any others that I know, although they differ from us in some little points ; and, if I were to judge from what I read, hear, and see, I should think that three-fourths of the godly in Canada belong to them. The Rev. John Newton declared that many were doing well without the languages. I do not see how our church of Scotland will account one day for the time spent learning what their youth might possibly do without, spending the best of their days (from 15 to 30) at this learning, on account of which the health of many of the godly is ruined and upon the decline before they take the field ; as if by the carnal armour, which the Apostle called no better than dung, they were to batter down the strong holds of the enemy, while every one of the godly knows quite well that no one can possibly be converted merely by strength of argument or eloquence of speech ; and, indeed, I found the head knowledge which I hold to be one of the greatest hindrances to reason with scriptures, how the attributes of God harmonized, and the sinners saved, which may be attained to without the power of god-

liness. I care but little of expedience in religion any more than in morals, if God has not seen it expedient to reveal it in his word; and you may see how I was brought to think so little of book-learned ministers.

As I promised to speak of the garrison of the Philistines stationed at Bethlehem; it appears from the records of the time Judges 2 chap. 23 verse, 3 chap. 1-2-3-4 verses, that the Lord has not given them to the hand of Joshua to destroy them, and that he was to prove Israel by them, even as many of them as had not known all the wars of Canaan, &c., and, likewise, from modern travellers too we know that they are there still, although the greatest number of the divines of the present century think that this race has become extinct, or has been removed to some other station, no one knows where. I was so particular in giving an account of these Philistines, when I passed that country to the well of Bethlehem, that I intend not, at present, to say much of the first rank of the enemy stationed farthest off the well. It appears from ancient and modern travellers that never any upon their way to the well of Bethlehem missed having a struggle with them. Those who are Christ's crucify the flesh with its affections and lusts, although, it appears, that some got to the well of Bethlehem without being much annoyed by the battery, where the heavy artillery is placed, and where those who shot the poisoned arrows are. But, whether by my ignorance of the way or something else, I came so near to the mouth of the cannons and archers, that I lay up several times for dead and often thought that my head would not stand the roaring of the cannons, so that I think it no less than a miracle that I escaped to tell the story. For ordinarily men fight with great bravery through this rank of the enemy, hoping to gain the way by their own sword and spear. The names of the men of this rank is all vain and profane swearing, all vain and profane talk, all profanation of the Sabbath, in thought, word, and deed, under whatever name they may go, such as harmless mirth and amusement, all following the multitude in dress, or habit, or any other way. It appears that many fought their way through this rank of the enemy and turned back again. And many more took up their abode in a town that is situated at the foot of a very high hill, which they thought to be Mount Zion, and the town to be Bethlehem, because there is a well at the gate; the name of the town, if I mistake not, is vain confidence, and of the well, is knowledge; the effect of the water of this well upon travellers when they drink of it not mixed with salt, you may see, 1 Corinthians, 8 chap. 1 verse, and when washed

in it, in St. Mathew 23 chap. 25-27 verses, Luke 16 chap. 15 verse, 11 chap. 39 verse. The virtue of this water is wonderful, the smallest drop of it may work upon some constitutions as effectual as the greatest quantity upon others; and it appears that in no instance it fails having the desired effect.

This town is built upon the side of the hill that faces Babylon and Egypt, the streets of which are built with doors and windows toward Sodom, the people are seen looking out at their windows and laughing at the folly of the Sodomites, and blessing themselves for their wisdom and courage in leaving them, yet, they mix with the Babylonians and Egyptians in many things; they are not very scrupulous in talking of vain and worldly things upon the Sabbath, and mix with those in some of their public and private amusements, and think it little harm to follow their passion and read newspapers upon the Sabbath, at least, some of them. They take of their daughters to their sons, and give of their daughters to their sons, although, they hate the name of being called Babylonians; although they laugh at the Sodomites, yet they seem to hate their abominations, Pride is the name of their King, and Self is their high priest; and, although, they have not one mode of worship, yet they serve the God of the Pharisees.— But to give an account of this hill, it is exceedingly high, higher than the clouds, about the foot there are many curious things to be seen, but up some distance it is so steep that no one can climb it, so that they are obliged to make use of glasses to look at it; but the top is covered with a perpetual cloud, yet some pretend to say that they can see through the cloud; but they only deceive themselves, their head getting dizzy by long looking at an object so far above them; and it appears that many turned Atheists by looking long at it, because they cannot comprehend it, and few are made any wiser by looking long at this cloud, it seldom forwarded any in their way to Bethlehem. When I passed here I often looked at this cloud, and it almost stopped me altogether by looking long; this cloud has no unpleasant appearance from Bethlehem. The Apostle Paul being in the city of Bethlehem one sunshiny morning, took a view of it, and being lost in admiration exclaimed, O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out. In this way of travelling I see such a wide country before me that it would fill many sheets to give an account of the particulars of it.

Thou dear followers of the Lamb far would it be from me

to hurt you ; without thinking of your worldly circumstances, be they what they may, you are ready to conclude, that if, in this world only you had hope, of all men you find yourself to be the most miserable ; although you are praying and groaning after God hundreds of times in the day, and your conscience cannot accuse you for word or deed as to outward violation of the law of God, yet, when reckoning with thyself at night, it may be that the Publican's prayer suits you best. on account of your want of love to him who keeps you out of hell, but especially for what Christ has done for you, and in you ; perhaps the name that your heart gives you at night, if put in words, is no better than a dead dog ; and, perhaps, at times, the 88th Psalm answers your feelings best of all the Scriptures, even when you have little or no doubt of your interest in Christ, and can say, Lord, God, my Saviour. Be not discouraged, your righteousness is not in yourself but in him in whom infinite purity seeth no iniquity in Jacob, nor perverseness in Israel.

I am, Truly, your brother.

NEIL CURRY.

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TO THE CHURCH IN THE ISLAND OF ARRAN :

Let my right hand forget its cunning if I will ever forget you. Much as I enquired after your welfare, my knowledge of you is very imperfect since I came to Canada; although, those who were writing to me from time to time, were not deficient in will. I gladly heard of your turning with the Free Church; I wish that some of you may not stumble and perish upon your zeal, I mean those among you, as a visible Church, who as yet have not experienced the power of godliness.— Every man in his natural state is of the spirit of Jehu, his deceitful heart is ready to say, behold my zeal; this you are aware of, that the Lord took to the chambers of imagery of your own heart. (And where this spirit is countenanced there is no surer sign of an unawakened soul.) You would do well to fight it out and to have nothing to do with their book learned Ministers, if it is all they know, what they received by human learning, be not discouraged, if the most part, even in Arran, will be against you. The kingdom of Heaven standeth not in word but in power. As you would not have a wolf at your sheep fold, have nothing to do with them, although they pray for the spirit of God, they pray for they know not what; and if their prayers were answered, if they were to see the spirit of the Lord working upon the people, they would despatch him, or, at least, tell him to depart out of their coasts; although they pray for a revival of religion, if they were to see it, they would call it in their hearts foolishness, for they know not what it means; as you could not have your sons and daughters miserable forever, have nothing to do with them; as you would have your sons and daughters comparable to the gold, whiter than milk, and their polishing to be of sapphire, have nothing to do with them. All that they aim at is riches, ease, and affluence; and if they come, because you are the fewest number, the cave is open to you with its granite walls and roof, which may put you in remembrance of the house not made with hands, eternal in the heavens, prepared for you. Often I heard the working of my mind put in words under its roof by those who had neither Greek, Hebrew nor Latin. It was from under its roof that I came upon the 6th day of May 1821. It was to it that I went the Sabbath following. I am persuaded that there was more converted during the time you were separated from the Church at Kilmory than what was for a long time, even when that precious servant of Christ, Mr. McMillen, was your minister; and this leads me to think that even among the godly ministers that the most learned and eloquent of them are seldom the most

successful in converting sinners. God made choice of the weak and the foolish to confound the mighty and the wise.

It may be objected here, but they do not know them that are converted.

Ans.—If they do not, they were dessembling in their talk; when two or three of them went together, how do they say there is a godly Minister in such a parish, such and such belonging to the Presbytery of ———, such and such belong to the Synod of ———, not one godly Minister belonging to the Presbytery of ———. The Minister of such a parish is a precious servant of Christ, such and such a one is converted in his congregation, such a Minister does not preach the truth, such and such a one deceives the people. How did I hear the godly in Ayr saying, if the Devil had them two old men away, that is upon the Newtown side of the river, he would think that he would have the whole place to himself, and as I know that they have departed this life, for honour to their names I will mention them. The one was of the name of Stephen, a dissenter, the other Paeples, of the establishment. How do they look for a revival of religion to take place in such and such a place! how do they talk with wonder if any is awakened and converted in another parish or congregation, and are ready to think, and that very justly, that the Minister of that parish or that congregation was not the means of it, but some dispensation of Providence, or some godly book that he or she read, or some godly minister that he heard in some other place, or Providence sent where he was. How do they talk of religion in general, when any of the unconverted is in their company, knowing that it is only throwing pearls before swine, being well aware of what follows. But my objector is not aware that he is excluding himself from being any of the sheep of Christ, for He said that His sheep would know His voice, and would not follow strangers; for certainly every unconverted man is a stranger to Christ; and he is not aware that he is speaking blasphemously in saying as much as that Christ did not know, when He said that they would know; and this is a sure mark of the ungodly, all the difference they make between ministers is, that the one is more eloquent than the other, and a better way of delivery and more pleasant in speech, or, he is of another denomination, for many of the ungodly, where the gospel is preached in purity, know the difference. The spirit of prejudice reigns among the profane, and nominal christians, and hypocrites.

Dear people I have not told you how to know the unconverted, nor to have nothing to do with them because you know them not, but because you know them, and are determined to fight them out,

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as far as I know ; and that you may abound more and more in your holy and humble zeal is the earnest prayer of your son, truly, although in captivity. Here I will tell you two little incidents of the Lord's providence that I met with a few years ago : I went to our nearest market town, Bytown by name, to hire a man for haying ; I was standing where the emigrants were ; there was another man upon the same errand. I understood that he was a Scotchman ; I spoke to the man, and asked him to what part of the country he belonged, and he said to the township of —, I asked him if he knew the Baptist minister there, he said that he did, and asked if I ever heard him ; I said I did, and that I thought him to be a godly man ; he asked me how did I hear him, I told him that I had no regular stated minister, but at times I heard Mr. — ; oh, said he, he does not preach the truth, this I took as a hint of something more than common, and said to him, I know it. I asked him if he knew anything of the revival of religion which took place in that township ; by the way in which he answered me, and what he said before, I thought that he knew more than he was willing to tell every one. I spoke freely to him, and told him to come out of the crowd, and we used much freedom with one another, and he told me all about the revival, and how he was awakened and converted, with a short account of several others ; he was only six weeks from his first awakening till he was brought to a saving knowledge of Him who has power on earth to forgive sin. We spoke as freely to one another as if we had been brought up together from infancy, and, likewise, understood one another in the things that the world calls foolishness, how we experienced the love of God in our souls and so parted rejoicing. * I got no man, but if I had got two for a month for nothing, I would not be one half as glad coming home as I was thinking that I saw a man who was converted in Canada. I thought to myself that if every country has its own way of conversion, this man must have been converted in the Island of Arran.

Secondly.—At my coming to Canada and hearing many ministers of all denominations, but not the truth often, I gave it up as hopeless, praying that the Lord would send godly ministers of the Church of Scotland to this benighted country, and as often renewed it again with little or no hopes of being answered. But, in the present year, 1845, a young man came to Bytown from Scotland, from the Free Church, I happened to hear him, and knew him to be one of the sort they would like to hear in the Island of Arran, or, in other words, one who had experienced the power of the truth. How justly might the Lord say to my soul as He said to a lord in Samaria, thou shalt see it, but shalt not taste

thereof, thou shalt hear the truth preached by a minister of the church of Scotland, but wilt not taste thereof for your rebellion in limiting the holy one of Israel, as if His arm has become short that it cannot save, or His ear heavy that He cannot hear. But, instead of that, He said to my soul drink, yea, drink abundantly of the wine that I prepared for thee. How gracious is the Lord. I heard him four times, yea, he came and preached in our school house. But, like every other manifestation of His love to my soul, it was like a cup given to one to strengthen him before battle, before three weeks were ended I had to wade into deep waters even to the very soul, so that my soul was ready to say with the Psalmist

Thy former loving kindnesses,
O Lord, where be they now !
That which in truth and faithfulness
to ——— sworn hast thou.
The dreadful fierceness of thy wrath,
quite over me doth go ;
Thy terrors great have cut me off
they did pursue me so.

Obj.—You have said enough about conversion, and unconverted Ministers.

Ans.—I grant that I said much and perhaps too much to be heard by many ; but I would ask, can enough be said of the misery of one soul that dies without it ? until the question that was proposed by the Holy Spirit by the mouth of Moses be answered, Psalm 90, 11, Who knoweth the power of thine anger ? I do not see that enough can be said of conversion ; and I never heard that it was answered yet by a mere man.

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- In page 4, line 9, for "purest craft" read "Priest craft."
 Page 5, line 19, for "I had not commenerd" read "I had not, for &c."
 Page 7, line 21, for "that a change" read "what a change."
 Same page, line 3 from the bottom, for "Rev. Wm. McKinnon" read "Wm. McKinnon."
 Page 9, line 15, for "count the sins" read "commit the sins."
 Page 10, line 11 from the top, for "1846" read "1821."
 Page 13, line 13 from the top, for "one month" read "17 months."
 Page 15, line 21 from the top, for "1828" read "1827."
 Same page, end of 2nd paragraph after the word forever, "January, 1828," should be inserted.
 Same page, 2nd line from the bottom, for "had not" read "might not,"
 Page 17, line 9, for "bramble of" read "troubles of."
 Same page, first line of paragraph, for "As I thrashing" read "As I was thrashing."
 Page 18, line 2, for "mountains of prayers" read "mountains of prey."
 Page 19, line 6, for "prostrate" read "frustrate."
 Same page, 9th line from the bottom, for "the weather" read "his weather."
 Page 31, line 20 from the bottom, for "at all times" read "at times."
 Page 34, line 17, for "and I returned" read "and returned."
 Same page, 3rd line from the bottom, for "as the light" read "and the light."
 Page 35, line 17 from bottom, for "felt wishes" read "felt visits."
 Page 44, line 8 from bottom, for "would be" read "would soon be."
 Page 45, lines 23 and 24, for "time that he had" read "tune that he had."
 Page 46, line 17 from bottom, for "the star" read "this star."
 Page 49, line 3 from bottom, for "shake off," read "spoke of,"
 Page 52, line 19, for "God's truth deals" read "God dealt."
 Same page, line 21, for "lugging and" read "tugging and"
 Page 53, line 5, for "go safely on" read "go softly and."
 Same page, line 11, for "babies about" read "rabbits about."
 Same page, line 15 from the bottom, for "most holy of all," read "holiest of all."
 Page 55, line 20 from the bottom, for "and passions," read "and fashions."
 Page 57, line 19, for "glide out of" read "glad out of."
 Same page, line 17 from the bottom, for "beautiful columns," read "beautiful colours."
 Page 59, line 15 from the bottom, for "deemed that" read "denied that."
 Same page, and same line, for "and worldly, so that" read "outwardly, so that."
 Page 66, line 3, for "Saviour" read "Savior" with
 Page 67, line 29 from the bottom, for "the passengers of" read "the uncircumcised post-boys of."
 Same page, line 20 from the bottom, for "in this place," read "that was in the place."
 Page 70, line 14, for "unsuffered soul" read "suffered soul."
 Page 73, line 12, for "how did I hear" read "how do I hear."